

THE SABBATH AND THE SHADOW:
AN INTERDISCIPLINARY APPROACH TO THE HEALING OF SHAME

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by
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Dedication

*To my daughter Marisol ... I feel you in every heartbeat.
Mami...siempre sera mi inspiracion y adoracion.*

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ABSTRACT

THE SABBATH AND THE SHADOW:

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by

Gerardo James de Jesús-Lopez

This dissertation addresses how shame-based members of the Adventist community in particular—and others within the Christian faith community in general—can find, through clinical pastoral counseling, the power of their respective religious symbols toward the healing of shame. The thesis is that the Sabbath, as well as other archetypal symbols within the Christian faith traditions, can be understood in light of its inner logic to bring release, redemption and an invitation for inclusiveness to all who suffer from shame. Throughout this research, psychospiritual healing from shame-based disorders emerges, as the pastoral counselor helps the shame-based client engage those religious symbols that have an archetypal quality and which can be reframed toward the releasing of shame.

The results are produced through the construction of a pastoral counseling methodology, which relies on the integration of theoretical material and clinical application. The main theoretical resources used in the construction of this method are: the depth psychological approach of Carl Jung, specifically the notions of archetype and shadow; the developmental psychology of Michael Lewis, namely his espousal of attribution theory and the concept of the interpersonal bridge as described by Gershem Kaufman; and the theological anthropology of Ray S. Anderson, based on Karl Barth's theology, which contributes to the theoretical formation of the methodology. Through the hermeneutical formula of Jacob Firet, the depth-psychological approaches of Eugene Paschal, Ann Belford Ulanov, Jill McNish and Jean Shinoda Bolen contribute to the clinical application of the counseling methodology.

CHAPTER 1

INTRODUCTION

It was during our third session in pastoral counseling that Greg, a student in the psychology doctoral program at an Adventist University, understood his problem as shame. During that revelatory session, Greg was able to articulate his conflicting experiences of judgment and grace. Of judgment, in the sense that he felt evaluated and shamed by an inner voice that he had lived with since childhood. He stated that he felt an ongoing scrutiny by God and family, as if he were an anomaly, with the result that spiritual unrest had haunted his life. Of grace, in that, within the haven of the pastoral counseling experience, he found an environment that for the first time made it safe to articulate and give a name to his inner feelings. Greg, who loves the church, is gay.

His father and grandfather were held in high regard in the African-American Adventist preaching circuit and, as the next in line, he appeared slated to carry the baton. Greg was gifted in oratory skills and had a flamboyant personality. That combination would make him, his family assessed, quite the charismatic preacher. However, Greg's interest was not in formal ministry, but rather in dramatic arts. He was able to acknowledge during the course of therapy that his interest in acting could be traced in part to a need to understand his own inner conflicts. However, his choice of study did not sit well with his family. That unpopular decision had already created some strain between him and them.

Greg experienced both shock and relief as he acknowledged that he was gay. It seemed to Greg that his psychospiritual¹ world lost its footing. He found himself in a bind in relation to his faith, community, family, and self.

¹ It is the opinion of this writer that “psychospiritual,” in a broad sense, involves the interconnectedness between psyche and spirit. Since psyche and spirit have an interconnected quality, the crippling of one inevitably affects the other. Though she does not describe it as such, Ann Belford Ulanov speaks of this interconnectedness in the clinical encounter as the spirit manifested in archetypes. Though she refers to spirit in the context of also describing the ego and the Self which

What he once considered a stable world had not only proven to be insecure in terms of finding himself at home in it, but that formerly friendly world would henceforth identify him as something shameful. What once held him together--the biblical metaphors and stories on which he was raised and the faith that had kept him centered—appeared threatened by an existential dilemma he could no longer deny. The anticipation of sharing his new awareness with his family, and the dread of incurring their rejection while he wrestled with self-acceptance, added to his already conflicted feelings.

Because he enjoyed the arts, had a vivid imagination, and often identified with film characters as a way of explaining what he felt, I wondered if I could utilize this natural gift for story telling and myth-making in counseling. Specifically, as faith, ritual, and biblical story meant so much to him, I wondered what we might discover in Jungian psychology to assist us. It seemed an appropriate direction to take because I knew that one of the reasons he did enjoy church and good preaching was the role that a vivid imagination and dramatic storytelling so naturally played in the African-American homiletic tradition. Admittedly, it was not only his active imagination that inspired me in the direction of Jung, but my own. My interest in Jungian thought helped to unlock much about myself that other psychological approaches did not, and I felt a strong sense that Greg could benefit from this approach.²

constitute part of the psyche, it helps us to see the transcendent quality of this phenomenon which helps in providing meaning and purpose to the client who believes in transcendence. It is in this sense that we speak of psychospiritual despair. In this work, it occurs when a separation from self and God occurs. To lose one's psychospiritual footing is to lose one's sense of security in that which once held together how reality is experienced and processed. It involves losing one's archetypal center as discovered in one's own faith community. I would add that shame can precipitate such a psychospiritual crisis due to this interconnected phenomenon. As shame is related to that which provides a sense of personal identity by the meeting of essential ego needs, a psychospiritual crisis ensues when ego needs as discovered in family, society, faith communities and society are challenged, and the self, lacking emotional insulation, may also loose its archetypal, spiritual grip. See Ann Belford Ulanov, *The Functioning Transcendent: A Study in Analytical Psychology* (Wilmette, IL: Chiron Publications, 1996), 21-22.

² My interest in the psychology of Carl Jung resulted from a course at the Claremont School of Theology taught by Professor Kathleen Greider entitled “Jung and Freud.” As one who was born and reared in a Roman Catholic home converted into a Pentecostal faith, attended a Baptist College and later worked in an Adventist community, I discovered through Jung’s research a language that synchronized the many theological voices and creedal formulas unique to each tradition. The place of narrative, myth, symbol and ritual, as well as the need for transcendence and the shadow archetype, helped to re-interpret much of my inner life, while weaving my Christian presuppositions into this dialogue. This culminated in seeking pastoral psychoanalysis with the late Dr. John A. Sanford, an experience that has shaped and contributed to my journey of self-

However, making sense of his shame was necessary. Jungian theory alone might leave him suspended without a sense of understanding how the shame emerged and of the network of interpersonal relations that contribute to its existence. To supplement Jungian theory, I researched developmental psychologists Michael Lewis' attribution theory³ and Gershen Kaufman's psychology of shame.⁴ Lewis explains the subtle ways inner rules acquired throughout one's life, especially but not exclusively from one's family of origin, fosters destructive self-attributions. He helps us understand the nature of shame and its impact in daily life.⁵ Gershen Kaufman helps us to view shame's influence through gender issues, culture and society. Specifically, his work on the role of interpersonal relations, internalization and identification, would, I knew, help me and Greg to understand how shame emerges by way of our social networks and its interpersonal bridges.⁶

For Greg, Sabbath-keeping was the sacred space, or center, where his theological-mythological consciousness was processed, while a wealth of biblical stories gave him the images and vocabulary out of which he articulated his personal meaning. Consequently, I endeavoured to include in counseling a process whereby I might help him re-imagine the Sabbath from a new perspective: a perspective that sought to bring inner rest from his shame-based restlessness. Greg's personal Sabbath consciousness was joined with a Sabbath-keeping ritual rooted in the Adventist tradition. This joining, Kaufman reminds us, can be characterized in religious life or social causes. It is rooted in a "need to belong to

discovery. Over the last ten years, I've attended numerous seminars on Jung, continued Jungian analysis, and am now currently working toward certification as a Jungian analyst at the Philadelphia Jung Institute.

³ Michael Lewis, *Shame: The Exposed Self* (New York: Free Press, 1992).

⁴ Gershen Kaufman, *The Psychology of Shame: Theory and Treatment of Shame-Based Syndromes* (New York: Springer Publishing Company, 1996).

⁵ Michael Lewis is professor of pediatrics, psychiatry, and psychology at the Robert Wood Johnson Medical School of the University of Medicine and Dentistry of New Jersey.

⁶ Gershen Kaufman is professor in the Counseling Center at Michigan State University where he is engaged in providing psychotherapeutic services to students.

something or someone, to feel identified with something larger than oneself, and can shape the course of one's life.”⁷ I sought to utilize this “need to belong” in his faith community as a theological vehicle towards psychological healing, along with Jungian theory and developmental shame theory.

For those unfamiliar with Adventist approaches to the Sabbath, a few words of explanation are in order. Adventist theology and practice are similar to Judaism’s observance of the sanctification of time; with the obvious exception that Adventists worship Jesus Christ.⁸ Theologically, this Sabbatarian Christo-centric emphasis gives a distinctive form to Adventist Christian faith unknown in other major Protestant traditions. A convergence of interest in three major themes is evident: the revival of advent hope, the continuing significance of the seventh-day Sabbath, and the ministry of Christ as high priest in heaven, themes which historically have proven to be the core of Adventist theology and practice.⁹ Concrete practices of this Sabbatarian-Christo-centric distinctives and its contribution to this research will be elaborated further along.

The combination became the impetus for a new religious movement that was distinctively Christian and dynamic in its ritual, while its “time-bound” dedication to the Sabbath day created sacred time available for reflection and self-understanding. This deliberate balance between quiet pause and

⁷ Kaufman, *Psychology of Shame*, 73.

⁸ Those unfamiliar with the Sabbath or Year of Jubilee may learn that within Judaism the sanctification of time is precious. Abraham Joshua Heschel writes, “Judaism teaches us to be attached to holiness in time, to be attached to sacred events, to learn how to consecrate sanctuaries that emerge from the magnificent stream of a year. Jewish ritual may be characterized as the art of significant forms in time, as *architecture of time*. Most of its observances – the Sabbath, the New Moon, the festivals, the Sabbatical and the Jubilee year – depend on a certain hour of the day or season of the year. It is, for example, the evening, morning, or afternoon that brings with it the call to prayer. The main themes of faith lie in the realm of time.” See Abraham Joshua Heschel, *The Sabbath* (New York: Farrar, Straus, and Young, 1951), 8. Therefore, the Sabbath is a weekly event where pause is given to observe purpose and existential meaning through sanctification of time, and the Year of Jubilee is a symbolic event celebrated every seven years by which ethical, social, and political relations are restored “in time.”

⁹ Fritz Guy, *Thinking Theologically: Adventist Christianity and the Interpretation of Faith* (Berrien Springs, MI: Andrews University Press, 1999), 83-84.

active mission has as its goal the revival of hope in a world outside “this world” that is sustained and fostered by prayer to a high priest who stands before us in ongoing mediation.

In Chapter 3, I draw from this Sabbath tradition of hope in the festival of Jubilee, and Christ’s cosmic ministry as high priest, a hermeneutic that has psychological threads. The Jubilee emphasizes liberation to those in captivity and seeks to embrace all who are marginalized and alienated, while Christ’s cosmic ministry as high priest serves as an ongoing presence of release, redemption, and inclusive love through his mediatory presence for those whose existential life is felt as exposed to themselves and to God. God’s presence continually holds redemptive hope to those in this tradition that cannot move beyond a shame-based history. Drawn from this theological tradition is the rest that quiets the restlessness that shame often creates. This new hermeneutic provides the Adventist client suffering from shame an archetypal symbol that is familiar, namely the Sabbath ritual. Consequently, whereas the Adventist tradition has a deliberate balance between quiet pause and active mission as a revival of hope in a world outside “this world” this dissertation adds to this revival a hope to an “inner world” residing in the psyche of the shamed-base client.

I determined to re-think the psychospiritual meaning of the archetypal symbol of the Sabbath and its ritual of pause and rest, sure that within this theological construct I would find psychological keys to unlocking Greg’s dilemma. That this theological concept, important as it was to Greg, might aid me in helping him to unlock whatever it was that caused shame, is part of this research. I realized that although his presenting problem was psychological, it was expressed in a theological language rooted in his tradition of faith. I also realized that story or myth alone could not help him unravel his shame, so an exploration of the theory of shame through a psychological theory that helps us to understand the nature of shame, became necessary.

Therefore, when I began the research process for this project in 1997, it felt like an academic exercise. But, as time went on, it began to feel like a calling. The writing of a dissertation increasingly began to feel like the writing of a psalm as I heard and felt what seemed like a cry for deliverance on both the client's part and my own. The transference counter transference was profound.

Psalms were written as affective-toned narratives which chronicled God's relation to the people of Israel. They served as testimonies whose universal appeal speaks to its power to provide meaning and purpose. Today, they help us when we loose focus in the journey of life from time to time. They engender transformation, hope, and at times help us to see God in the thick of pain, suffering, and the raw reality of everyday living, especially living with shame.

By submitting drafts, receiving comments from the committee, research, and more research, late nights wrestling with "what's my point," and "what does this have to do with the thesis statement," my soul was shaped with diligence, discipline, and a tinge of insanity. The writing was a raw way of gauging my own growth over the years. My personal cry to God kept me focused. In many ways, it kept me sane. I have travelled with this psalm in my heart through many cities, from the West to the East Coast, North and South, and even in Puerto Rico, watching this project suffer with me and resurrect within me many times over. At times, it felt like it summoned me to write at any hour of the night, disregarding my need for sleep. It seemed like the psalm within me knew what was best for me even when I was filled with apathy and restlessness. It forced me to stay centered even when I did not feel like praying.

In many ways, then, this is not only a research paper, but the description of my personal journey with God, through diligence and discipline, the product of a joined effort at finding healing and deliverance for those who suffer from shame.

Problem

As a pastoral counselor and one who ministered in the Adventist tradition, I have listened to many who have shared with me the joy of Sabbath-keeping and the sense of peaceful expectancy that Friday evening preparation provides. Yet, I have also counseled members of the Adventist community who have lost their way. Burdened with shame, they feel cut off from the intent of the Sabbath, which is a ritual that should remind them of release from bondage, redemption, and the feeling of community. How do we explain this incongruity, and the psychospiritual effects it has on those in the Adventist community? How does the pastoral counselor make sense and help heal the shame produced within a community, whose theological symbol is essentially non-shaming?

The following three points attempt a description of the problem of shame emerging both at an individual and communal level. First, shame occurs as the result of failure to live up to a standard. A normal response to one's human failings limits shame to a specific situation, leaving intact the individual's overall sense of integrity and acceptance. However, many individuals—who I will refer to as “shame-based” persons—have a globalized sense of shame that engulfs their entire being. Shame-based individuals make no distinction between themselves or real and imagined failings. So often, what they imagine to be real is exaggerated.

Secondly, the absence of distinction between themselves, imagined failings, and the outer world is referred to in this research as a fusion that blurs the self (inner cognitive features such as feelings, memories, thoughts, images, inner standards, God-concepts), from the object (outer features such as interpersonal associations: church, family life, society, culture). The inner subjective feelings are co-assembled, or bounded with images, memories of outer shaming events associated with God, church, or family. Feelings of anger, rage, self-contempt, comparison with others, and meaninglessness, are not

relieved even with Church activity. The Christian life becomes a ritualized routine without any connection to a goal or purpose.

Third, there is no one theory of shame that allows professionals in the field to devise a uniform treatment of the problem. It would be helpful to define the state of shame by compiling a list of either a set of unique behaviors or a unique set of stimuli likely to elicit the particular feeling. However, we cannot. Hence, the work of the pastoral counselor is to first understand shame as a possible by-product of theological formation; consequently, it is to engage the process of religious formation with stories, myths, and presuppositions sacred to the community being served.

This dissertation proposes an interdisciplinary approach in order to best engage this threefold problem.

Thesis

As conceived in the Adventist tradition, the theology of the Sabbath has an inner logic of liberation (release/rest), acceptance (redemption/restoration) and inclusiveness (acceptance of the marginalized and foreigner into community) that can help to heal psychological shame. Its very notion of a day or festival of release from labor, or, a protest to that which interrupts harmony of self, others, and God, speaks to its humane and health conscious effect. This inner logic can engage the psychospiritual despair of shame as the pastoral counselor discerns how these inner threads, along with an understanding of the psychological and social origins of shame, can be used to bring meaningful paradox and harmony to the shame-based client who labors with restlessness, self-contempt, and alienation.

Because shame based identities can be birthed by a contaminated shaming Christian theology, rather than dismissing the theology or the Christian faith, the pastoral counselor helps the client discern, and re-think metaphors, symbols, and stories that shaped much of the client's identity in a way that is empowering and liberating. The symbol of the Sabbath reveals as particularly empowering, and with some of the richest psychospiritual implications.

Upon the commencement of this dissertation, research, and writing was focused exclusively among members of the Adventist community and the inner logic of the Sabbath symbol. Counseling members outside the Sabbath faith tradition has led me to explore how the inner logic ascribed to the Sabbath faith symbol can also be discovered in symbols other than the Sabbath. This will be reflected in Chapters 4 and 5 of this dissertation.

Audience

This dissertation has three audiences in mind: (1) the Adventist church, its lay persons, theologians and pastors which seek to debate, reflect, and honor the diverse ways the Sabbath can be viewed in pastoral ministry; (2) mental health clinicians who work in the Adventist community; and (3) other helping professionals in the Christian faith communities, both Protestant and Roman Catholic, who may discover in the Sabbath symbol an archetypal quality that can be applied to their own symbolic traditions.

Method

Resources used in this dissertation are drawn from three areas: 1) The stories of three individuals who sought healing from shame through pastoral counseling. 2) Psychological theory, developmental and Jungian in particular; 3) A theological reading of the Sabbath.

1. Case Studies. The three cases are selected from pastoral counseling events. The individuals are from different Christian denominations, each notably different from the others. One of them, Charlie, is a conservative evangelical; Tom is from the Adventist tradition; and Sara is a Roman Catholic. All three were diagnosed with shame-based disorders by medical professionals and were referred to pastoral counseling because of their need to understand their suffering from within a psychospiritual framework. All three consented to my using of their stories in order to support the practical implications of this dissertation. Their identities have been concealed. Two cases were tape-recorded and the third was in verbatim format.

2. Psychological Theory. The works selected for the analysis of the case studies are drawn from Jungian and developmental psychological theories.

a.) Jungian Theory, especially the concept of archetypes as discovered in the works of the Swiss psychiatrist and founder of analytical psychology, Carl Gustav Jung. Through his travels and study of indigenous peoples of Africa, America, and India, Jung was impressed by the similarities in the myths and symbols of humankind throughout the centuries and around the world. These common motifs Jung labelled archetypes. Out of the congruity of these myths came the theory of the collective unconscious and also the implications of that theory for the study of religion and healing. Jung came to believe that

healing and wholeness of the human psyche are a result of returning to one's religious roots and getting in touch with the transcendent element in life.¹⁰

A common Jungian approach towards healing is shadow-work,¹¹ through an active imaginative therapeutic technique. I attempt this technique towards the healing of shame-based disorder in the case studies. Originally called “transcendent function,” according to Joan Chodorow, “Active imagination has two parts: First, letting the unconscious come up; and second, coming to terms with the unconscious.”¹² The significance of this technique is to provide the client a way to be creative in his inner world, to open the mind to the unconscious and create a dialogue with interior parts of the self. We confront the powerful personalities who live inside at the unconscious level and who are so often in conflict with conscious ideas and behavior; some behavior feels conflicted, at odds with norms internalized in shame-based outer experiences. One actually enters into the dynamics of the unconscious: One travel into a region where the conscious mind had not known how to go as it evaluated itself through shaming cognitive features.¹³ In this dissertation, the term shadow-work and oppositional dialogue are used interchangeably.

“Shadow-work” is a term employed by some Jungian analysts such as Connie Zweig and Steve Wolf, who comment that “The process of bringing the shadow to consciousness is the nature of shadow-work. Eventually, we can learn to create an ongoing conscious relationship to it, thereby reducing its

¹⁰ James E. Dittes. “Analytical (Jungian) Psychology and Pastoral Care,” in *Dictionary of Pastoral Care and Counseling*, ed. Rodney J. Hunter (Nashville: Abingdon Press, 1990), 33.

¹¹ Jeremiah Abrams and Connie Zweig, eds., *Meeting the Shadow: The Hidden Power of the Dark Side of Human Nature* (New York: Perigree Books, 1990), 239.

¹² Joan Chodorow, ed., *Jung, On Active Imagination*, by C. G. Jung (Princeton, NJ: Princeton University Press, 1997).

¹³ Robert A. Johnson, *Inner Work: Using Dreams and Active Imagination for Personal Growth* (New York: HarperCollins, 1986), 24-25.

power to unconsciously sabotage us.”¹⁴ For the purposes of this dissertation, shadow-work seeks to have the client dialogue with inner voices that a shaming theology shuns, avoids, and represses. It does so in a context of grace and non-judgemental acceptance. It seeks to bring meaningful paradox and harmony with self, others and God.

This approach can aid in the re-framing of distorted personal myths. Jung provides a vocabulary of the inner life that incorporates archetypal language that can be translated into Christian metaphors.¹⁵ His concepts of the Shadow, Self and Individuation are a few archetypal motifs that will be used in this work. The significance of Jung helps us to see the place that meaning and purpose have in helping pastoral counselors bring the shame-based person into meaningful paradox, or inner harmony, as it is a premise of this dissertation that clients in pastoral counseling often describe their inner life in theological narrative.

Scholars who guide me in the analytical method in theological reflection are Ann Belford Ulanov, Christine Brooks Professor of Psychiatry and Religion at Union Theological Seminary in New York. She has written extensively on Carl Jung and other issues that arise from the worlds of psychiatry and the spiritual; the late Jungian analyst and Episcopal Priest John A. Sanford who I had the privilege to have as my analyst in San Diego, California, Wayne G. Rollins, and William A. Miller.

¹⁴ Connie Zweig and Steve Wolf, *Romancing the Shadow: Illuminating the Dark Side of the Personality* (New York: Ballantine Books, 1997), 5.

¹⁵ According to Jung, archetypes are patterns of thought or behavior common to humanity at all times and in all places. Lodged in the brain, they have a psychic aspect and can be seen as that portion of the brain that attaches itself to nature. These universal patterns that come from the collective unconscious are the basic content of religions, mythologies, legends and fairy tales. Jung wrote: “An archetypal content expresses itself, first and foremost, in metaphors.” He added, “Psychologically...the archetype as an image of instinct is a spiritual goal toward which the whole nature of man strives; it is the sea to which all rivers wend their way, the prize which the hero wrests from the fight with the dragon” C.G. Jung, “The Psychology of the Child Archetype,” in *The Archetypes and the Collected Unconscious*, 2nd ed. Collected Works, v. 9, pt. 1 (Princeton University Press), 1959, par. 267. This dissertation attempts to utilize the biblical Sabbath as an “archetypal metaphor” toward the healing of shame. Theoretically, persons in Christian communities who are familiar with biblical metaphors turn to them for meaning and strength during moments of personal crisis and life changes. This approach can also be extended in pastoral counseling.

Both Rollins and Miller apply psychological and psychoanalytic insight into the study of scripture. Rollins contribution is to view Scripture as a soul book, whereas others might view it as history or religious facts. His perspective is to view it as a treasury of the soul, where the testimony of our spiritual ancestors is proclaimed in history, law, prophecy and psalm, gospel and epistle, genealogy and apocalypse. For him, scripture intends to draw us to the holy through their experiences, and for us to do likewise onto others.¹⁶ Miller helps us to read scripture with the shadow archetype in mind. He asks us to make friends with our shadow, and utilizes biblical narratives to nuance his thesis.¹⁷

The following analysts and writers provided tools that are supplemented by the theological reflections of those scholars just noted: June Singer, a Jungian analyst who has practiced and taught over thirty years, was the founder of the C.G. Jung Institute of Chicago and the Inter-Regional Society of Jungian analysts; the late Robert Johnson was a noted lecturer and analyst in private practice and the author of numerous works; Eugene Paschal, a member of the New York Association for Analytical Psychology writes to make known to lay-persons the basics of Jungian thought; Steve Wolf, a clinical psychologist who developed shadow-work as an integration of twenty-five years of experience with psychology, mysticism, martial arts, and story-telling; Connie Zweig, a Jungian psychotherapist who specializes in shadow-work is the founder of the Institute for Shadow-Work and Spiritual Psychology and Joan Chodorow, an analyst member of the C.G. Jung Institute of San Francisco, in private practice. She is a registered dance therapist and former president of the American Dance Therapy Association.

b.) Developmental Psychological Shame Theory, specifically in Michael Lewis's *theory of attribution*, and Gershen Kaufman's *interpersonal bridge* as methodologies to understand shame's

¹⁶ Wayne G. Rollins, *Jung and the Bible* (Atlanta: John Knox Press, 1983), i.

¹⁷ William A. Miller, *Make Friends with Your Shadow: How to Accept and Use Positively the Negative Side of Your Personality* (Minneapolis: Augsburg Publishing, 1981).

acculturation process in both society and in one's family of origin, as well as its contribution towards therapeutic treatment.

Lewis's method to dissipate shame involves confession on the part of the shame-based person.¹⁸ There is a replication of this confession method in Chapter 4 as the shame-based client who internalized shaming standards is able to see himself with a new identity. As the shaming process fuses the internalized standards with the self, the shame becomes him, and he the shame. In this sense, Lewis speaks of a globalized feeling, or what I call, fusion.¹⁹ His method of confession serves me as counseling occurs in the context of forgiveness and love, shifting the focus from other's view of the self, to owning and acknowledging a new self that is differentiated from the internalized shame.²⁰ There is a release from that which binds, a willingness to acknowledge one's paradoxical life as opposed to self-deprecation and self-contempt.

Kaufman's methodology seeks to create the interpersonal bridge between client and therapist, a method that takes precedence over other therapeutic objectives.²¹ The interpersonal bridge serves as the bond which ties two individuals together. It is formed out of reciprocal interest and shared experiences of trust. The bridge becomes the vehicle to facilitate mutual understanding, growth, and change. These vital processes are disrupted whenever that bridge becomes severed.²² This relational aspect to his method aids pastoral counselors as we relate to the client, not only as client, but potentially as parishioner and friend. As pastors who counsel, the client/parishioner's contextual, interpersonal and

¹⁸ Lewis, 137.

¹⁹ This notion of "fusion" will be elaborated further in the section on "Terms."

²⁰ Lewis, 133.

²¹ Gershon Kaufman, *Shame: The Power of Caring*, 2nd ed. rev. (Cambridge, MA: Schenkman Publishing, 1985), 237.

²² Kaufman, *Psychology of Shame*, 32.

intrapsychic life dynamic is laid bare in the clinical and communal encounter. In this sense, we speak of interpersonal bridges. This inclusive, embracing, and accepting method between counselor and client is unconventional from those which seek to see the shamed as merely a client. There is a relational aspect to this method which makes unique the practice of pastoral counseling, namely, those we counsel may also be parishioners. Out of their methodologies, we can formulate an alternate strategy of treatment when Jungian psychology leaves us without a map.

3. Sabbath Theology, the Hermeneutical Method, and the Contributions of the Sabbatarian Christo-Centric Paradigm to Research. The Sabbath as a weekly tradition and observance of the Year of Jubilee lift up the concept of a sacred time for inner rest. I see in that observance a rich metaphor for the potential of sacred time to promote psychological and spiritual healing. The Sabbath as a theological paradigm that brings psychological rest and renewal to the human experience of pathology is where I wish to take up this ancient biblical ritual.

The Sabbath Year of Jubilee offered *liberation* to those enslaved, *redemption* and restoration into freedom through the cancellation of debt, and *inclusion* of the foreigner and the slave into community with Israel. One might surmise that this ritual enhanced the self-worth of those enslaved, lifting up a new standard that was grounded in love and self-acceptance, rather than one that fostered self-alienation and oppression. The theological command to obey the Sabbath must not be dissociated from the event of liberation, lest we abstract the command from its inner logic of release, redemption, and the formation of a new community. The command to rest from labor can also without strain be understood to include a rest from the exhaustion of psychospiritual travail.

This dissertation draws from this tradition a psychological hermeneutic. It states that in proclaiming the “acceptable year of the Lord,” God accepts that which might appear unacceptable to one-self. I am challenged by how this symbol might contribute towards the building of a pastoral

counseling framework. To that end, Sabbath themes already outlined above will be extracted from the rich potential offered by the Sabbath and the Year of Jubilee. For the sake of this dissertation, the component to be observed is the psychological ramifications that Sabbath rest might have to shame-based persons in Christian communities.

The stories of healing on the Sabbath, references made by Jesus as related to the Sabbath, or how one can discern from the narrative threads of psychological healing, can also be woven into the therapeutic experience. In this sense, the power of narrative as a method for the healing of shame for the client /parishioner is explored. Our case studies demonstrate how active imagination can be extended to those whose self-referents are discovered through faith narratives. Imaging and inner dialogue, the re-framing of biblical characters, and the veneration of a feminine saint, summons the shadow to consciousness, realigning attitudes, bringing clients to new levels in self-understanding.

As mentioned above, the (1) revival of Advent hope; (2) the continuing significance of the Sabbath day; (3) the intercessory ministry of Christ as high priest serve as a theological basis for concrete ministerial practices. Drawing from this theological combination a formula for pastoral counseling is possible when one understands how this Sabbatarian-Christo-centric distinctives is practiced in Adventist life and community.

Fritz Guy, Professor of Theology and Philosophy at La Sierra University in Riverside California reminds us that “Adventist-Christianity has a rich heritage of openness to the discovery of new truth-new truth that does not discard old truth, but incorporates it into a more complete and adequate understanding.²³ The idea of “present truth” points to the fact that a generation is called to build on, and not just to preserve the foundation of the past.²⁴ While eternal truth in the Adventist tradition is by

²³ Guy, 75.

²⁴ Ibid., 76.

definition always “true,” a particular element of truth may have particular relevance to, and meaning for, a particular time and place. When this is so, it evokes a new recognition and understanding of its significance. Truth can thus be understood as both “eternal” and “dynamic.” Old truth or eternal truth is discovered in the combination above, namely, the revival of Advent hope in Jesus soon return, the continuing significance of the Sabbath day, and the high priest intercessory ministry of Christ. The combination serves as a concrete basis where faith is anchored in ritual and community life. Apart from this combination, there is no basis to anchor one’s sense of faith and practice. Yet, for Adventist Christianity, the very word “truth” ought to mean discovery and growth; to be authentically Adventist in the most profound sense is to be as deeply committed to the truth we have yet to learn as to the truth we already know.²⁵ The need to reformulate and expand present truth as a dynamic for growth and discovery is where we wish to go.

The pastoral counselor has a unique opportunity to utilize “present truth” in the Adventist theological tradition and gospel narratives for psychological ends. The Christ who intercedes reveals truth progressively, avoiding reducing “eternal” truth to the whims of relativity; “present truth” is applied to a particular situation, as one’s psychological existence demands the mediatory empathy of the high priest Christ who is touched with the feelings of our infirmity. Following this logic, the Advent hope of Christ coming inspires and provokes us to minister with courage and care. For Adventists, God will judge our entire pastoral ministry as we apply a new hermeneutic to a particular reality. God’s advent will determine how close the church has come to applying God’s truth to new circumstances.

Christ’s Advent provokes the Adventist minister, (shall we say pastoral counselor?) to be present in new situations of ministry; we find biblical authoritative precedence for being innovative in ministry rather than static or rigid, remaining true to ones own intention, while daring to discern God’s also. This

²⁵ Ibid., 81.

dynamic tension between eternal and present truth-articulated as a matter of faith for the Adventist community- concretizes this Christo-Sabbatarian theological paradigm. Sabbath rest as mediated through this present Christ serves as a hermeneutical criterion for understanding its liberating potential towards shame-based restlessness.

These themes shape the meaning and purpose-driven component of the client's life, and in this sense we speak of a psychological-theological process that is supplemented by disciplines, the psychological and theological. As the faith of the client is pivotal in this therapeutic process, we can speak of a "hermeneutic moment" towards self-understanding and self-acceptance, and weave the archetypal symbols, both the Sabbath as ritual and the narrative stories of Jesus, into the therapeutic discussion.²⁶

In synthesis, the method employed in this dissertation is a hermeneutic one. A few words might be in order to further clarify the choice of this particular methodology.

Hermeneutic Moment

This notion of the hermeneutic moment is taken from Jacob Firet. He writes, "When we speak of the hermeneutic moment in pastoral role-fulfilment, we have in mind the first meaning of *hermeneia* and *hermeneum*: that which serves understanding. The word in which God comes to people is *hermeneia*, and when that word-event occurs in pastoral role-fulfilment, a power is at work which leads to understanding."²⁷ This term is used in contrast to hermeneutics as truth derived from, or by, the preachers' presentation. Firet's concept speaks of the word coming in an event that can happen at anytime. There is a sense of the transcendent encountering the person, opening up self-understanding

²⁶ Jacob Firet, *Dynamics in Pastoring* (Grand Rapids, MI: Eerdmans Publishing, 1986), 95-99.

²⁷ Ibid., 95.

and divine encounter simultaneously. The case studies seek to show how a client can arrive at this place of hermeneutical self understanding through this theological-psychological process in counseling.

The case studies will illustrate: (1) An example of the shame-based person capturing the moment of exposure to shame and identifying the implicit psychological issues that inform the shame; (2) a working model of how the psychological methodologies and an archetypal approach to therapy can supplement each other, by which the counselor can evaluate the influence of ideas derived from a given socio-religious context, and how the archetypal symbols emerge from this arena; (3) the hermeneutic moment, which is defined in the next section under “Terms.”

The use of biblical metaphors in this dissertation is not to be interpreted as an exposition on the intended meaning of the biblical authors. This dissertation avoids addressing the Sabbath or the gospel narratives from a historical exegetical viewpoint. Its concern is the rich theological tradition of the Sabbath and the numerous themes that can be drawn from this tradition of which the psychological is one.

Pastoral counselors and theologians that guide this process are Ray S. Anderson, Pastor and Professor of Theology and Ministry at Fuller Theological Seminary, Pasadena, California, and author of numerous work related to issues of theology and pastoral ministry; His approach along with Edward P. Wimberly, the Jarena Lee Professor of Pastoral Care and Counseling at the Interdenominational Theological Center in Atlanta, Georgia guides me in the narrative approach. As alluded to above, Jacob Firet, Professor of Practical Theology at the Free University in Amsterdam describes the “hermeneutic moment” as the “impetus towards self understanding.”²⁸ His position is that God comes to people through the intermediary role of the pastoral counselor with the intent to guide the person into a healthier psychospiritual functioning. Firet’s work is pivotal in terms of the goal desired in pastoral counseling with the faith based, shame-based person: the desire is to reach a new self-understanding

²⁸ Ibid.

between the self and God, one more embracing of oneself in paradoxical harmony. As the skilled pastoral counselor utilizes the psychological tools of depth psychology and the theories proposed by Lewis' and Kaufman, a hermeneutical moment towards self-understanding can result.

These works provide an imaginative engagement with the biblical narrative that inspires attitudinal changes and a heightened sense of self-perception in pastoral care and counseling. Weaving active imagination into this process can contribute as a methodological clinical base for pastoral counselors.

Fritz Guy, Adventist theologian and Pastor and Professor of Theology and Philosophy at La Sierra University in Riverside, California and Dr. Samuelle Bacchicocchi, Professor of Church History and Theology at Andrews University in Berrien Springs, Michigan help in reflecting on issues related to the Sabbath. They introduce material related to the Sabbath which emphasizes pause and timelessness, while offering scholarly exegetical arguments that lends to my argument for a Sabbath orientation that opens ones inner world; John Dominic Crossan, Professor of Biblical Studies at DePaul University in Chicago helps in setting the context for early Palestinian society where, I argue, Jesus' ministry had a Sabbatarian thread. The Protestant theologian Karl Barth helps in building an argument for a theological anthropology.

Terms

1. Archetype as referred to above, is what Jung calls patterns of thought or behavior that are common to humanity at all times and in all places. They convey to consciousness larger-than-life meanings. These patterns appear universally in fairy tails, mythologies, and religions. The Sabbath represents one such archetype, where the numinous or transcendent is encountered in ritual. The Shadow

is another archetype with which this dissertation will concern itself. The Shadow contains those qualities, drives, and behaviors that lie hidden within us, often manifested through fear or shame. This work considers the Sabbath and also the universal place Jesus Christ holds in the Christian collective psyche, as archetypal symbols.

2. Fusion is a term used in this research that is synonymous with “binding,” or “co-assembling” of inner voices that prevent psychospiritual maturity. Gershen Kaufman called “binding” the result of prolonged experiences of shame whenever repression occurs. For Kaufman, repression is the origin of shame as painful conscious contents are forcefully erased.²⁹ Feelings, memories, governing scripts that lodge in consciousness sink into the unconscious. They co-assemble with present and past images; often its painful echo is triggered by the slightest memory, song, misunderstood gesture of another, what felt like rejection, a misperception, a sermon, creating a contaminating effect in the psyche. Eventually, one cannot differentiate the self from painful feelings. As shame is the feeling of the loss of personal being, the client comes to identify with the shaming feeling and cannot know oneself from it, or experience joy. Differentiation between the subject as person, and the inner objects which are shaming, is necessary. In this sense, I speak of fusion, the co-assembling of inner voices, or what Kaufman calls “binding.”

Jung supplements this concept as he speaks of fantasies as a natural outflow of this negative movement of the unconscious. It is the way the self copes with repressed negative emotion by fantasizing its way out of its pain. Though Jung never calls this negative movement shame, it bears similarity to shame. Jung speaks instead of “contamination with others.”³⁰ This inner contamination must be differentiated; he utilizes the terms “releasing unconscious process” which can be achieved in

²⁹ Kaufman, *Psychology of Shame*, 62.

³⁰ Chodorow, 70–71.

psychotherapy.³¹ This research argues that fantasies, as a way of coping with shame are also fused with the co-assembled, binding, inner images, memories, scripts and inner voices that are repressed.

Jung reminds us, however that “fantasies are no substitute for living.”³² Interestingly, he asserts that having a patient come to differentiate his *mysterium magnum* from the fantasies is necessary towards finding harmony. For Jung, hidden in the forms of the religious life is the *mysterium magnum*. In Jung’s often “cloudy” language, he indicates that having a positive relation with *mysterium magnum* in one’s religious forms can connect the patient to the unconscious “contamination with others,” differentiating the fantasies from self, leading to individuation.³³ He writes that it is “absolutely indispensable” to differentiate what I call co-assembled, fused, binding feelings of shame, and what Jung calls, “contamination with others” lest one “falls into situations and commits actions which bring him into disharmony with himself.”³⁴

For Jung, this process was more than merely a psychological process, rather a process leading to transformation; a concept that serves as a guiding aim in this dissertation. The disharmony or symptoms of disharmony are reframed as an intolerable condition from which the patient seeks to be delivered, and deliverance from this condition will come only as the patient can be free to act as he feels is comfortable with his true self.

In this sense, I utilize the Sabbath and its inner logic as a religious form that has hidden within it threads that can lead to psychospiritual deliverance in pastoral counseling. For Jung, “This most difficult of achievements becomes possible if we can distinguish ourselves from the unconscious contents. For

³¹ Ibid., 71.

³² Ibid., 70.

³³ Ibid.

³⁴ Ibid., 71.

these reasons individuation is indispensable, not only as a therapeutic necessity, but as a high ideal, an idea of the best we can do. Nor should I omit to remark that it is at the same time the ancient Christian ideal of the Kingdom of Heaven which is “within you.”³⁵

3. Guilt has to do with an act which is measured against an objective standard, or against another person. Guilt is the consequence of a violation of this standard. It is removed when one has satisfied the penalty imposed, been pardoned from the wrong, and/or forgiven. Ray S. Anderson, professor of Theology and Pastoral Care at Fuller Theological Seminary writes, “The removal of guilt may not remove the feeling of shame, which is subjectively rooted in the feeling that the self has no worth. The confusion between guilt and shame can be the source of much self-condemnation. Often when we continue to feel guilt, we are experiencing shame. Shame has to do with a loss to one’s identity and being. Long after the guilt has been removed objectively; one can still be caught in the dehumanizing grip of shame.”³⁶

4. Individuation is a process of inner growth toward wholeness, what Jung calls the process of differentiation, “having for its goal the development of the individual personality.”³⁷ Individuation takes place as one separates one’s conscious self from the unconscious images. Jung calls this process the “transcendent function” and says that it is synonymous with “progressive development towards a new attitude.”³⁸ This research draws from philosophical theology the terms “*telos*,” and “*eschaton*” as ultimate spiritual goals to which we are summoned by God or nature. What Jungian psychology calls

³⁵ I understand “distinguish ourselves” to mean the process of disassembling the fusion which shame creates. Chodorow, 71.

³⁶ Ray S. Anderson, *Self-Care: A Theology of Personal Empowerment and Spiritual Healing* (Wheaton, IL: Victor Books, 1995), 151.

³⁷ Jung, “Individuation: The Function of the Unconscious,” in *Two Essays on Analytical Psychology*, Collected Works, v. 7 (Princeton: Princeton University Press, 1966), 15. Elsewhere in the same essay he translates individuation as “coming to selfhood or ‘self-realization’ ” (par.266).

³⁸ Ibid., par. 159.

maturity, wholeness, or “individuation” theology calls the *eschaton* or the *telos* of God for humanity. As in the concept of “individuation,” these theological terms utilize languages that speak of spiritual progressive movement, or a goal towards completion.

5. Release, Redemption, and Inclusion are terms drawn from references to the Sabbath in the Old and New Testaments. I will argue that these terms infer Sabbath-Jubilee-like-threads of release from bondage, redemption and restoration from self-deprecation, and inclusion into the kingdom of God. These healing threads are repeated in Jesus’ ministry among the marginalized in first century Palestine. Its evolutionary character and potential to heal can be discovered in other forms such as dreams, and in its manifestation in other faith symbols. This will be noted in Chapters 4 & 5. Also described as the inner logic of a symbol, the three threads are discerned for its potential in psychospiritual healing.

6. self (spelled with a lower-case letter) is comprised of one’s inner cognitive features such as feelings, memories, thoughts, images. A distinction is made throughout the dissertation between self and Self. In this research, self and soul are used interchangeably.

7. Self as a Jungian concept (spelled with a capital letter) is the archetype of the center operating in the unconscious. As such it is a presence that exerts its influence on the ego which is the center of consciousness.³⁹ Jung talks about this as the archetype pressing for its own resolution. If it cannot be lived within, it will greet us from without like fate. If we do not consciously live with the Self, it will like fate, greet us from without. If we cannot incorporate the archetype into positive living, it will make itself known negatively as it draws the ego, shadow, and the anima and animus into its service.⁴⁰ The Self includes what we know of ourselves, and more--all that is unconscious and what remains to be known.

³⁹ Ulanov, *Functioning Transcendent*, 192.

⁴⁰ Ibid., 193.

Another understanding of the Self is used in this dissertation. Self is a transcendent quality that can be discovered through sacred symbols. This Self, “knows of God,” Ann Belford Ulanov writes.⁴¹ The encounter between Self and transcendence presses for its own resolution, towards what Jung called individuation. This writer first introduces the Self as a sacred centerd place simplifying the idea of that within us that operates in the center of our lives. It is used interchangeably with Jung’s concept of the Self throughout this dissertation.

8. Shadow is an archetypal reality that holds in the unconscious whatever the ego shunts aside as it faces the world.⁴² Hidden within the Shadow are those characteristics the individual has been convinced are unacceptable or shameful. With Jung, we maintain that embracing the shadow as a conscious experience will heal shame, enable individuation, and promote psychological growth.

9. Shadow-work is the conscious and intentional process of addressing our inner archetypal Shadow, admitting what we have previously chosen to ignore or repress. Therapy requires us to take up what we have rejected and establish a new personal order that accounts for our destructive side.⁴³ Shadow-work involves an inner dialogue with the self also referred to in this dissertation as oppositional dialogue.

10. Shame can be defined simply as the feeling we have when we evaluate our actions, feelings, or behavior, and conclude that we have done wrong makes us wrong. It encompasses the whole of us; it generates a wish to hide, to disappear, or even to die.⁴⁴ Shame does not necessarily disappear even though guilt as an objective offence standing between God and human persons is removed. Shame, as

⁴¹ Ibid., 193.

⁴² June Singer, *Boundaries of the Soul: The Practice of Jung's Psychology* (New York: Anchor Books, 1994), 134.

⁴³ Abrams and Zweig, 239.

⁴⁴ Lewis, 2.

the deeper problem of the self, means that one has suffered loss of being, not merely loss of status. The purpose of divine forgiveness as release from internalized standards that provoke self contempt, redemption as coming to terms with meaningful paradox, and inclusiveness as divine and personal acceptance, is not merely to pardon sin as a legal objective fault, but to overcome shame which has weakened and destroyed the inner fabric of the self.⁴⁵ In this sense, this dissertation speaks of the healing inner logic of the Sabbath as that which seeks to heal shame.

11. Shame-based persons have a characterological style of identification with a given behavior due to internalization. When someone is called “an angry person” an emotion has become the core of his character or identity. He doesn’t have anger or melancholy, he is angry or melancholic.⁴⁶ Similarly, shame-based people identify with affect-toned feelings in a globalized way which becomes characteristic of their behavior. The behavioral identification with a given internalized emotion may have shame as its psychological base. They often guard against exposing their inner selves to others, but more significantly, will guard against exposing themselves to themselves.⁴⁷

One way of understanding shame-based persons is by noting what shame-based persons are not. Quoting from M. Scott Peck, John Bradshaw notes that to be non-shame based “requires the willingness and the capacity to suffer continual self-examination.” Such ability requires a good relationship with oneself. This is precisely what no shame-based person has. In fact a toxically shame-based person has an adversarial relationship with himself. It is the basis for both neurotic and character disordered syndromes of behavior.⁴⁸

⁴⁵ Ray S. Anderson, *Self-Care: A Theology of Personal Empowerment and Spiritual Healing* (Wheaton: IL: Vistor Books, 1995), 151.

⁴⁶ Ibid., 11.

⁴⁷ John Bradshaw, *Healing the Shame that Binds You* (Deerfield Beach: FL: Health Communications: 1988), 10.

⁴⁸ Ibid.

Literature Review

This dissertation restricts its review to works in psychology, theology and pastoral care and counseling that directly and critically inform pastoral care and counseling practices in relation to shame-based disorders. A study of literature that pioneered Christian theological themes of guilt and shame is found in the work of theologian and pastor C. Norman Kraus who states “Post-Reformation theologians assumed that human feelings of unworthiness and shame are the simple consequences of guilt and have explained the work of Christ almost exclusively as the pardoning of guilt.”⁴⁹ In 1970, he wrote *Jesus Christ Our Lord*. He charged that western approaches have dealt exclusively with the relation of the cross to guilt as an equivalent penalty to clear the debt of guilt as an objective moral law. He argued for “broader understanding of the cross that encompasses both guilt and shame. Guilt is experienced as a burden of responsibility that one must bear for what one has done. According to the consequences of this kind of forgiveness, the blood of Christ purchased our destiny and brought relief from the anxiety of eternal punishment and internalized blame. We now have peace with God, and peace of mind.”⁵⁰

According to Kraus, a number of psychoanalysts and psychologists have attempted to delineate more carefully the differences between guilt as an offence against a moral law, and shame. Shame is not experienced as mere exposure to an outside moral law, but as exposure to others and, more importantly, oneself. It has become a self-evaluative indictment.⁵¹ Shame is experienced as the sin of personal defilement, uncleanliness, self-alienation or estrangement. There is the feeling of humiliation,

⁴⁹ C. Norman Kraus, *Jesus Christ Our Lord: Christology from a Disciple's Perspective* (Scottdale, PA: Herald Press, 1987), 208.

⁵⁰ Ibid., 207.

⁵¹ Ibid.

unworthiness, loss of selfhood, non-being, anxiety and despair. Whereas guilt is concerned with what one has done, shame is obsessed with who one is.

In the 1980's, John Bradshaw, a recovering alcoholic ex-priest, led a movement that addressed the lost "inner child" in those of us who suffered from "dysfunctional families." In 1988, he published *Healing the Shame that Binds You*, where he addresses childhood abandonment and abuse and adult shame-based symptomatology.⁵² It was Bradshaw who popularized the term "toxic shame" when describing the shame that binds neurotic and character disorders. Drawing from the works of Gershem Kaufman, a pioneer in the study of shame, Bradshaw wove together Kaufman's theory and treatment of shame-based syndromes with object relations theory. In all, Bradshaw utilized the voices of many popular theoreticians and therapists in his treatment of shame while also utilizing archetypal psychology towards the healing of shame.

Specifically, Bradshaw is helpful in his usage of the "infant child in exile" motif. In the sharing of our stories, shame-based persons can re-mythologize their personal stories by moving from the "infant child in exile" to the wonder child archetype. By connecting to this child archetype, spiritual regeneration is woven into the healing process. The wonder child opens the shamed person up to the mythical divine child expressed in the infant-in-exile motif. It takes them beyond the literal child of personal shame-based history towards the child on a journey in search of his true self.⁵³ His method helps me in working with clients who are assisted in the re-mythologizing of their personal stories of shame as they connect and identify with Biblical characters as heroes and heroines.

⁵² Bradshaw, 10.

⁵³ Ibid., 268.

In 1979, Valerie Saiving's article entitled "The Human Situation" provided a paradigm for new theologies of shame.⁵⁴ In writing how patriarchal concepts of sin and redemption omit the ways women experience it, she helped to shape the feminist theological critique, and initiate a re-reading of the Christian theological tradition. Saiving's perspective helped me to think carefully about the illusion of shame as experienced in a universal way and how theological ideas and symbols influence a woman's self perception and worth.

In 1983, Donald Capps utilized developmental psychology to discuss shame's "life-cycle" and its life stages in *Life Cycle Theory and Pastoral Care*.⁵⁵ His use of a developmental psychological approach supports this research's method also to utilize developmental psychological theory towards understanding the origins of shame. Capps understands shame to be a "psychological condition" that has its roots in early childhood, comprising "the first major threat to the growing child's newly won sense of being at home in the world."⁵⁶ Capps also identifies the role of the pastor as personal comforter in relation to the pain of shame as being one of considerable significance. In his work, *The Depleted Self*, Capps speaks of "reliable mirroring," which comes from God but is refracted through pastoral relationships.⁵⁷ He devotes his attention to looking at the place of sin in a shame-based theology, arguing that shame demands a theological response. He believes theology should be a "source of therapeutic wisdom."⁵⁸ Capps book concludes with the moral imperative of self-care and self-affirmation based on the example of Jesus. He suggests that the stories from the New Testament he cites "make clear that the

⁵⁴ Valerie Saiving, "The Human Situation: A Feminine View," in *Womanspirit Rising: A Feminist Reader in Religion*, ed. Carol Christ (San Francisco: HarperSanFrancisco, 1992), 25-42.

⁵⁵ Donald Capps, *Life Cycle Theory and Pastoral Care* (Philadelphia: Fortress Press, 1983).

⁵⁶ Ibid., 8.

⁵⁷ Donald Capps, *The Depleted Self* (Minneapolis: Fortress Press, 1993), 69.

⁵⁸ Ibid., 84.

central concern of Jesus in face-to-face encounters was to focus attention on the self and its heroic struggle to survive.”⁵⁹

In 1985, John Patton published *Is Human Forgiveness Possible?: A Pastoral Care Perspective*, where he catalogues defences against shame. Patton writes a sensitive, practical and theologically informed book that argues that shamed persons must surrender their defences of rage, power, and righteousness, in order to discover the mutuality of forgiveness in healed relationships.⁶⁰ Further, the place of the pastoral caregiver is not merely to help with forgiveness but with the pain of being themselves.⁶¹ The church, as a care-giving community, expands this virtue by establishing a genuine humanity where the possibility can be discovered that we’re capable of being a forgiving and forgiven people. Defences are lowered, and the potential to discover one-self in a context of freedom is created. Patton’s work speaks to this research’s hermeneutic of the Sabbath: a symbol that inspires inclusiveness and makes forgiveness from shaming events possible.

In 1993, Lewis Smedes published *Shame and Grace: Healing the Shame We Don’t Deserve*. Drawing on psychology, philosophy, and literature, Smedes presents a profound spiritual plan for healing based on grace, and the gift of knowing oneself as acceptable, regardless of whether or not one has met the standards of one’s society, shaming church, or rejecting parents. Grace pardons the wrongs we have done, and accepts our true selves.⁶² His book is more theoretical in its approach and less

⁵⁹ Ibid., 167.

⁶⁰ John Patton, *Is Human Forgiveness Possible?: A Pastoral Care Perspective* (Nashville: Abingdon Press 1985), 186.

⁶¹ Ibid., 186.

⁶² Lewis Smedes, *Shame and Grace: Healing the Shame We Don’t Deserve* (San Francisco: HarperSanFrancisco, 1993).

therapeutic, with no methodology for pastoral counseling. Nevertheless, Lewis provides worthy material for differentiating healthy from unhealthy shame.

In 1999, Edward P. Wimberly employed the notion of the “worth” of the person as a means to cure shame in *Moving from Shame to Self-Worth*. Wimberly emphasized the work of the Spirit of God to help us view ourselves as worthwhile while leading us toward relationships that help us see ourselves as valuable. Wimberly changes the standard by which shame-based persons self-evaluate. Rather than view one’s self through a standard that leads to hiding, self-contempt, and /or despair for not meeting some objective moral law, the new standard is a self-worth as measured by God’s unconditional love.⁶³ Wimberly contributes to the literature of shame and healing by introducing the place of narrative and biblical exposition in the healing of shame.

Specifically, narrative has the ability to address the strongly held beliefs and convictions that shape our lives. As biblical exposition is a source where not only narratives are discovered but people’s belief systems are grounded in faith, pastoral counselors can utilize it to challenge the shaming scripts and personal expectations that clients bring with them to counseling. It means that the convictions about one’s being unacceptable and worthless are challenged by opposite beliefs. Thus, when personal histories of shame are heard in counseling, a biblical narrative needs to challenge the personal shame-based story and whatever expectations are imposed on the client; and finally, the story needs to introduce a healing, alternative expectation.⁶⁴

Roberta Bondi, a North American feminist church historian views theology as primarily concerned with healing wounds and nurturing well-being. In 1995, she published *Memories of God* which contributes to this research’s hermeneutical proposal as she addresses Christian ideas, symbols,

⁶³ Edward P. Wimberly, *Moving from Shame to Self-Worth: Preaching and Pastoral Care* (Nashville: Abingdon Press, 1999), 14.

⁶⁴ Ibid., 118.

and images that provide horizons of imagination which enable people to find themselves. Her proposal to have Christians see themselves within God's acceptable presence adds to my use of the Sabbath symbol as an archetype whose inner logic summons us to God's inclusive embrace. She invites us to see ways in which false images of God, ourselves and the world have bound us and taken away the life God intends for us.⁶⁵

In 1995, Robert H. Albers work *Shame: A Faith Perspective*, addressed the various dimensions of the shame experience and integrated it with various tenets of the Judeo-Christian tradition.⁶⁶ He produced a theology and methodology for addressing shame issues for those who suffer under the oppressive weight of shame-based identity.⁶⁷ Albers contributes to this research as he weaves psychological theory with a Christian theology that presupposes God's intention as a being whose "good news" frees us from shame's paralyzing power.

In 2000, *Shame: Theory, Therapy, Theology* was published by Steven Pattison, where he describes practical theology from an interdisciplinary perspective that serves this research.⁶⁸ Unlike Albers, who writes to a Judeo-Christian audience, Pattison's methodology broadens the conversation as he asks a range of questions which invite interdisciplinary dialogue about those "who suffer under the oppressive weight of a shame based identity."⁶⁹ Pattison sees the complexity of shame from various angles that are not limited to the theological, but includes socio-political dynamics, psychological conditioning, shame in community, and how the pastoral counselor and practical theologian must be

⁶⁵ Roberta Bondi, *Memories of God* (London: Darton, Longman & Todd, 1995).

⁶⁶ Robert H. Albers, *Shame: A Faith Perspective* (New York: Haworth Press, 1995).

⁶⁷ Ibid., 3.

⁶⁸ Stephen Pattison, *Shame: Theory, Therapy, Theology* (Cambridge: Cambridge University Press, 2000).

⁶⁹ Ibid., 13.

conversant and open to the possibility of their own change and transformation in the care of souls. Pattison helps this research in setting a precedent for an interdisciplinary approach within practical theology for addressing shame.

In 2001, Karen A. McClintock published *Sexual Shame: An Urgent Call to Heal*.⁷⁰ McClintock discusses sexual shame in the church and provides methods for healing within the congregation. She is bold in presenting cases of how secrets are maintained, perpetuating the shame-based milieu, and the shaming secrets of pastors.⁷¹ Presenting numerous stories of shame-based incidents, she offers hope in providing resources for congregational discussion.

Along with Pattison's interdisciplinary contribution to this research, Jill L. McNish's work, published in 2004 and entitled *Transforming Shame: A Pastoral Response*⁷² comes closest to my agenda in her use of Christ as sacred symbol and psychological prototype filled with archetypal meaning. Her use of Jung's archetypal method and, specifically, her explanation of 3-dimensional glasses as a metaphor that describes depth psychology's insight towards providing archetypal significance to shame based clients, can be a useful concept with my use of discernment in pastoral counseling. Like the lenses that enhance an image, insight is attained as clients perceive a deeper meaning to their psychospiritual trauma.

McNish refers to Anton Boisen—founder of the Clinical Pastoral Education movement - as one who writes movingly about the extreme forms of psychic disease and their implications for a religious life.⁷³ Boisen believed that certain “forms of mental illness, particularly those characterized by anxiety

⁷⁰ Karen A. McClintock, *Sexual Shame: An Urgent Call to Healing* (Minneapolis: Fortress Press, 2001).

⁷¹ Ibid., 79-83.

⁷² Jill L. McNish, *Transforming Shame: A Pastoral Response* (Binghampton, NY: Haworth Pastoral Press, 2004).

⁷³ Ibid., 66.

and conviction of sin, are not evils. They are instead manifestations of the power that makes for health. They are analogous to fever or inflammation in the body.”⁷⁴ Bosien saw his own experience of mental illness as the psyche’s attempt at “reorganizing” in accordance with God’s purpose for him.⁷⁵ Boisen wrote:

I am thus very sure that the experience which plunged me into this new field of labor was mental illness of the most profound and unmistakable variety. I am equally sure that it was for me a problem-solving religious experience.⁷⁶

My use of discernment borrows from Boisen and McNish a process of imaginative insight where archetypal significance is discovered in shame-based psychospiritual trauma, and God’s purpose is discovered through the suffering.

This research is interested in Sabbath threads of rest and renewal, and finds limited works in theology or pastoral counseling that address how shame can become emotional restlessness, and the Sabbath, its psychospiritual response. Rabbi Abraham Joshua Heschel, one of the most prominent Jewish thinkers of the 20th century, seems to move in this direction when he wrote of the Sabbath as a symbol of the sanctification of time.⁷⁷ Specifically, as a symbol of rest and renewal, the Sabbath signifies an inner serenity of the spirit providing the context for a timeless apprehension of the eternal within the bounds of time.⁷⁸

⁷⁴ Anton Boisen, *Out of the Depths* (New York: Harper & Bros., 1960), 196-97.

⁷⁵ McNish, 66.

⁷⁶ Boisen, 196-97.

⁷⁷ Heschel, *The Sabbath*.

⁷⁸ Paul J. Johnson, “Rest and Renewal, Religious Traditions of,” in *Dictionary of Pastoral Care and Counseling*, ed. Rodney J. Hunter (Nashville: Abingdon Press, 1990), 1079-1080.

In 1984, theologian Ray S. Anderson borrowed from Dietrich Bonhoeffer's social construct of the image of God, Charles V. Gerkin's hermeneutical approach to the psyche, and object relations theory, and wrote *Self-Care: A Theology of Personal Empowerment and Spiritual Healing*. Anderson, like Pattison, contributes to this research as he takes an interdisciplinary approach when he writes of the social structure of shame and its relational effect. His contribution to the literature of theology and shame helps to weave together classic Protestant theologians such as Karl Barth and Dietrich Bonhoeffer, with object relations theorists, such as D.W. Winnicott, and other contemporary voices in the field of shame. Anderson manages to provide pastors and pastoral counselors a practical way of addressing the problem of shame in the church.⁷⁹

Drawing from Bonhoeffer's theology of Christ coming in "concrete reality,"⁸⁰ and object relations theory of the inner and outer dimensions of reality,⁸¹ he creates what he calls a "core social human paradigm"⁸² that is relational, transmitted through culture, and universal to all humans. In essence, shame is a socio-cultural phenomenon. This reality was known to the incarnational Christ as the reality of God in concrete humanity. As such, God's Spirit as concretized in the humanity of Jesus is exposed to humanity's shame, a shame transmitted through this social human paradigm. Consequently, as a non-shaming incarnational presence in social relations with shame-based humanity, Christ's healing presence can be theorized to be potentialized in pastoral counseling and in social relations within Christian community. As shame is social and intergenerational, so is healing. The pastoral counselor can

⁷⁹ Ray S. Anderson, *Self-Care: A Theology of Personal Empowerment and Spiritual Healing* (Wheaton, IL: Victor Books, 1995); Karl Barth, *Church Dogmatics Vol. 3/2*, trans. G. E. Bromiley (Edinburgh: Scotland: T & T Clark, 1960), 378; Charles V. Gerkin, *The Living Human Document: Revisioning Pastoral Counseling in a Hermeneutical Mode* (Nashville: Abingdon Press, 1984), 98.

⁸⁰ Ernst Feil, *The Theology of Dietrich Bonhoeffer*, trans. Martin Rumscheidt (Philadelphia: Fortress Press, 1985), 9.

⁸¹ D.W. Winnicott, *Playing and Reality* (London: Tavistock Pub., 1971), 13.

⁸² Ray S. Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis*, (Downers Grove: InterVarsity Press, 2001), 161-64.

be God's relational reality to the shame-based person, and the Christian community the non-shaming social human paradigm that expresses Christ in concrete reality. Anderson's thesis contributes to my argument that inclusive community contributes to the healing of shame.

In 1999, Fritz Guy published *Thinking Theologically: Adventist Christianity and the Interpretation of Faith*,⁸³ where he takes seriously the particular experience, insights, questions, concerns, and needs of the Adventist community. He also addresses the tension between absolute and present truth. He contributes to this research by providing a theological basis to think outside the box of traditional forms of exegesis by alluding to the living presence of God as the basis of discovering "present truth," rather than seeing truth as a static absolute.⁸⁴ He, along with Jacob Firet, who in 1986 published *Dynamics in Preaching*,⁸⁵ provides a basis for re-thinking the hermeneutics of the Sabbath in this dissertation and the place of narrative as symbol and metaphor for the healing of shame. Samuele Bacchiorchi's work, *Divine Rest for Human Restlessness*,⁸⁶ published in 1988, presents a larger picture of the Sabbath, with a penetrating analysis of its potential influence for the inner life.

Reference to the literature on shame will, in this dissertation, be drawn primarily from the research of developmental psychologists Gershon Kaufman, and Michael Lewis, and their work is analyzed thoroughly in Chapter 2. They were chosen because of the particular emphasis this dissertation places on the association of internalized standards that shame and their relation to broken interpersonal relations.

⁸³ Guy, *Thinking Theologically*.

⁸⁴ Ibid., 75-76.

⁸⁵ Firet, 95-99.

⁸⁶ Samuele Bacchiorchi, *Divine Rest for Human Restlessness* (Rome: Pontifical Gregorian University Press, 1980; reprint, Berrien Spring, MI: Biblical Perspectives, 1988).

In 1989, Gershen Kaufman wrote *The Psychology of Shame: Theory and Treatment of Shame Based Syndromes*. Kaufman contributes to this research as he distinguishes primary interpersonal needs. These human needs are innate and universal such as: need for relationship need for touching/holding, need for identification, need for differentiation, need to nurture, need for affirmation, and need for power.⁸⁷ These interpersonal needs occur through interpersonal scenes that, if nurturing, govern much of the internalized images and scripts. An interpersonal bridge forms out of the reciprocal interest and shared experiences of trust.⁸⁸

A. P. Morrison's research on feelings of inferiority, inadequacy, and incompetence, known as a sense of defect, flaw, and failure, has been described in his work, *Shame: The Underside of Narcissism*. Published in 1989, Morrison borrows from Heinz Kohut's self-object experience to speak of narcissism as the basis of much of our shame.⁸⁹ Specifically, Morrison argues that feelings of inferiority are avoided by the ego which experiences itself as an extension of a deeper self that cannot afford to feel inferior, and goes into "repair mode."⁹⁰ Like Kohut, who speaks of the fragmentation of the self as the "dread of the loss of self—the fragmentation of and the estrangement from time,"⁹¹ the self is responding to narcissistic injury, not just the quest to fuse with interrupted drives.

In 1991, Carl Goldberg published, *Understanding Shame*, primarily with the clinician in mind. Goldberg's work enables us to integrate his research from the context of treatment end with the place of the counselor as friend. By friendship he implies a demonstration of "caring concern about their

⁸⁷ Kaufman, *Psychology of Shame*, 58.

⁸⁸ Ibid., 32.

⁸⁹ Heinz Kohut, *The Restoration of the Self* (New York: International Universities Press, 1977), 28.

⁹⁰ Andrew Morrison, *Shame: The Underside of Narcissism* (Hillsdale, NJ: Analytic Press, 1989), 74-76.

⁹¹ Kohut, 105.

condition and well-being.” It is, what Goldberg calls, “a necessary, but not sufficient, condition of genuine friendship.”⁹² His research adds to my premise that the pastoral counselor is also pastor and friend to his client, not only doing therapy but potentially baptizing him into community. Though he does not write as a theologian, his approach has threads which lend to the argument of building community with clients.

In 1992, Michael Lewis published *Shame: The Exposed Self*, where he engages the study of emotions as a way to understand human motivation and behavior. Specifically, Lewis believes that shame as an affective emotion guides us into understanding depression or antisocial behavior. “Our internal struggles are not battles between instincts and reality, but conflicts that typically involve the understanding and negotiating of shame, its elicitors, and its frequency.”⁹³ Lewis describes standards, evaluation, and self-attributions as the bases for understanding these internalised conflicts. He helps to construct a vocabulary of shame that addresses globalized feelings, and specifically nuances emotions based on self-system psychology that are shame-based. His theory is called cognitive attribution theory.

Regarding the practical application of Jungian theory, specifically shadow and archetypal psychology to psychotherapy, the work of June Singer in *Boundaries of the Soul* serves this research. Singer is a pioneer in integrating active imagination in psychotherapy, and introduced to those interested in this type of integration the world of archetypes in a manner that was both practical and clinical.

Jean Shinoda Bolen, a psychiatrist and Jungian analyst is helpful in Chapters 4 and 5. In 1979, she wrote *The Tao of Psychology: Synchronicity and the Self*. She helps describe the emergence of symbolic faith symbols that correlate with the emotional situation of the client. Her argument helps supports the idea that symbols which emerge are unique to the individuality of the person. Further, she

⁹² Carl Goldberg, *Understanding Shame* (London: Jason Aronson, 1991), 240-46.

⁹³ Lewis, 2.

weaves into her discussion how faith symbols have a synchronous power behind its manifestation, a position that helps support this research's idea that a power larger than the self is involved in the making of wholeness.⁹⁴ Along with her work, Ann Belford Ulanov's book, *Religion and the Spiritual in Carl Jung*, helps in arguing the mutual role of client and pastoral counselor in setting the ground for an emerging archetypal symbol.⁹⁵

Jolande Jacobi's work, *Complex, Archetype, and Symbol in the Psychology of C.G. Jung*, published in 1959, is significant in the final chapter.⁹⁶ Jacobi helps by writing of how archetypes emerge when consciousness is ready for their appearance. Others alluded to in this dissertation, such as Ann Belford Ulanov, Robert Johnson, and John A. Sanford, have also addressed the significance of archetypes in clinical work.

In 1992, Jungian analyst Eugene Paschal developed practical applications on how to apply Jungian principles for everyday life in his work, *Jung to Live By*,⁹⁷ and in 1997, Jungian analysts Connie Zweig and Steve Wolf published *Romancing the Shadow*.⁹⁸ Their work served to introduce the technique of Shadow-Work, wherein one cultivates a deeper self-knowledge as shadow patterns are identified in romantic projections, family life, midlife, and the unlived life. Discovering the archetypal patterns behind our behaviors is a crucial part of their technique.

⁹⁴ Jean Shinoda Bolen, *The Tao of Psychology: Synchronicity and the Self* (San Francisco: Harper & Row, 1982), 19.

⁹⁵ Ann Belford Ulanov, *Religion and the Spiritual in Carl Jung* (New York: Paulist Press, 1999).

⁹⁶ Jolande Jacobi, *Complex, Archetype, Symbol in the Psychology of C.G. Jung*, trans. by Ralph Manheim. (New York: Pantheon Books, 1959).

⁹⁷ Eugene Paschal, *Jung to Live By: A Guide to the Practical Application of Jungian Principles for Everyday Life* (New York: Warner Books, 1992).

⁹⁸ Zweig and Wolf, *Romancing the Shadow*.

Scope

The scope of this dissertation is to advance psychotherapeutic awareness with persons of faith and the ability of pastoral counselors to engage the suffering of shame-based clients. The voices and experience of those who also take this interdisciplinary approach are welcomed dialogical partners to further research in the field of pastoral counseling. Part of the scope is to view psychospiritual counseling as connected closer to the client's personal experience rather than begin with so called moral platitudes and absolutes as traditionally espoused from conservative or fundamentalist approaches to pastoral care. A second scope is to swing wider the door of building a hermeneutical language that utilizes a depth psychological approach to sacred narrative.

Limitations to this approach are the absence of research in building such a hermeneutical language. Particularly, as I reflect primarily out of a Christian Protestant-evangelical context, research on how sacred narratives from the Gnostic, and Catholic traditions are sparse at best. This dissertation wishes to advance this conversation with others in the Christian fold, both orthodox, unorthodox, those in the fold and those outside of it.

Stories that resonate with clients' personal experiences are numerous but remain out of reach from those cloistered in the halls of Protestant-evangelical theology. If pastoral psychotherapy wishes to retain its integrity as an academic discipline, then respect for the psyche must be given prominence, just as we give God prominence when we study theology. The psyche has its own inner logic, and, discerning the psyche's relation to God's revelation in history honors both. To contain both under the rubric of absolute creed or dogma, as an exclusive right within a particular faith tradition, dishonors the stories of revelatory mystery discovered in traditions outside historic Christianity. I make an attempt,

nonetheless, at weaving into the discussion of this dissertation cases outside Adventism, but wish that more cases could be recorded from within faith traditions outside the fold.

Chapter Outlines

The goal of Chapter 1 is to introduce the reader to the method, scope, and outline of the dissertation. Chapter 2 focuses on shame as an obstacle to psychospiritual wholeness. This chapter weaves the psychological theories of Lewis, Kaufman, and Jungian theory as a way of making sense of shame, while introducing how the human is more than an object that can be understood psychologically. It argues that the shame-based person is one who needs a higher consciousness, a new way of interpreting one's own existence, a "hermeneutic moment." Indeed, the human need to interpret one's own existence, and seek a higher consciousness can be obstructed by shame's global power. In other words, it begins to explain how shame is challenged by a therapeutic approach that honors the human quest for meaning and purpose. This quest begins to detailed as discussion of psychological shame is described within a faith language unique to the faith tradition of the client. We turn to one such faith symbol in Chapter 3.

Chapter 3 introduces the Sabbath as an archetypal symbol that moves us towards learning how theological and psychological disciplines supplement one another. Specifically, it demonstrates how threads related to the Jubilee—such as release, redemption, and inclusiveness—are woven into the psychological discussion of shame. Jesus as the human metaphor of Messianic-Jubilee-like themes, is observed, specifically, in how he challenged the structures of value as he located himself among the marginalized and potentially shamed. We lay the theological basis for establishing a pastoral counseling framework that utilizes the themes of release, redemption, and inclusiveness, and respond to the

narratives from within a pastoral-theological framework. Finally, this chapter explores the evolving concept of the Sabbath symbol as observed in the Epistle to the Hebrews. The discussion helps us to see how the dynamic active function of the archetypal symbol must be grasped from a forward-looking perspective, and how this approach adds to our notion of the symbol speaking to the inner life. Chapter 4 moves us towards observing the inner logic of the Sabbath and how the inner logic can also be observed in symbols other than the Sabbath.

Chapter 4 discusses the inner logic of the Sabbath, namely, release, redemption, and inclusiveness, and its potential for healing. Specifically, this inner logic is introduced in the context of three Axioms that serve the pastoral counselor in helping the client unravel the inner rationale to his presenting problem. These three Axioms help guide the clinical process and sets the basis for the application of the counseling methodology proposed in this dissertation.

Chapter 5 introduces three case studies where depth-psychology, in this research, called oppositional dialogue or shadow-work, is a tool used in the treatment of shame, along with developmental theories. The interplay of our three Axioms as a psychospiritual tool that helps the counselor help the client is observed in the clinical context. The inner logic of the Sabbath is observed through the axioms, as faith symbols other than the Sabbath emerge in the clinical vignettes.

Chapter 6 restates the findings of this research with comments on additional areas for inquiry. What does this writer think might come next in the study of theology and psychology in its relationship to shame?

Contributions of the Dissertation

This dissertation takes an interdisciplinary approach to the healing of shame in pastoral counseling. By weaving together a developmental view of shame, Jungian theory, and a theological reading of the Sabbath narratives, it contributes a distinctive response to shame-based persons. This response is grounded in a psychological hermeneutic of the Sabbath, an inner logic that, in this dissertation, is nuanced as release, redemption, and inclusiveness. This hermeneutic proves particularly helpful to counselees of the Seventh Day Adventist tradition. The contribution of this research, however, is also to a larger audience, in that it provides a model by which pastoral counselors can engage the core theological symbols which can release, redeem and include shame-based counselees of other Christian traditions. It is the hope of this writer that this research will ultimately resonate with all those who are interested in the universal language of symbols, rituals, narratives, and community building.

CHAPTER 2

SHAME AS AN OBSTACLE TO PSYCHOSPIRITUAL WHOLESSESS

God made man because He loves stories

—Elie Wiesel

This chapter presents some perspectives on how shame can obstruct the process of attaining psychospiritual wholeness. Two developmental theories are introduced and examined for their abilities to explain both the interpersonal origins and inner cognitive features of shame. Gershen Kaufman's *Psychology of Shame* and Michael Lewis's cognitive attribution theory offer comprehensive analysis of the interpersonal origins of shame and the affect of shame on the formation of personal identity.

As persons of faith - such as the clients considered in this dissertation - often seek theological explanations to what they present as psychological crises, developmental approaches to shame are complemented with the language and thought of depth psychology. The purpose of this approach is to give voice and significance to the meaning-making process of the shame-based person searching for healing. To this end, Jungian archetypal approaches to the self and the theological notion of the hermeneutic moment are also introduced and brought into dialogue with developmental theory. From this dialogue, a more complete picture is constructed of what summons the self toward growth, self-understanding and, hopefully, healing, within the context of a larger reality.

The Pervasive Power of Shame in the Process of Identity Formation

After gathering information relative to those primary relations embedding the emerging self, identity formation occurs over time as a process through which one comes to know oneself. It allows a person to know he belongs to a particular group, culture and faith.¹ Primary relations, such as parents or guardians, serve as the first interpersonal bridge to those consistent experiences of positive affect, reduction of negative affect, tactile sensation, security, holding, and identification, through which a human bonding process is induced and identity is formed.² Sylvan Tomkins provides an empirical, albeit impersonal, explanation of this process, when he speaks of the human as a “phenomenon of duplication.”

We conceive of man in this respect as an inter- and intra-psychic communication system, utilizing feedback networks which transmit, match and transform information in analogical form and in the form of messages in a language. By communication system we mean a mechanism capable of regular and systematic duplication of something in space and time.³

The person in formation becomes organized around scenes he later reproduces, and identity becomes organized around personalized scripts. Kaufman qualifies this process in the following terms: “...all scripts evolve from scenes, but then scripts increasingly produce or determine scenes. Multiple and competing identity scripts coexist within the person in either a fragmented, patched-together, or integrated manner.”⁴ He also adds:

¹ Kaufman, *Psychology of Shame*, 103.

² Ibid., 32.

³ Silvan S. Tomkins, *Affect, Imagery, Consciousness: The Positive Affects*, vol. 1 (New York: Springer, 1962), 9.

⁴ Kaufman, *Psychology of Shame*, 101.

These interpersonal scenes are all critical to establishing emotional ties, the vital bonds that span the gulf between a strange infant and mother, and later father, drawing them securely together. An interpersonal bridge forms out of reciprocal interest and shared experiences of trust. Trusting must be matched by the parent behaving in a trustworthy fashion. Consistency (not perfection) and predictability (not rigidity) are crucial to building an interpersonal bridge; whether with a child, friend, or client.⁵

As the bridge becomes a vehicle that facilitates mutual understanding, duplication of positive scenes promotes growth and change and the formation of identify. By “scenes” we imply recurring patterns of fundamental human interactions. These snapshots of memories are experienced as images that help create healthy ego building blocks in one’s development.⁶ A rupture of the bridge, however, can have an adverse effect on the person’s identity. Kaufman further explains:

When a particular interpersonal interaction occurs which ruptures that vital bridge linking individuals who have become significant to one another, this sets in motion a chain of events resulting in shame...shame is linked to a failure to respond appropriately to another’s need.⁷

If there are sufficient shaming scenes within a person’s “space and time,” and shaming behavior is constant, then an individual has internalized the shaming scripts.

Kaufman also reminds us that this process of identity formation and internalization occurs on both a conscious and unconscious level, so that shaming images, scenes, even smells, begin to co-assemble, or fuse, as they create pain in the conscious memory.⁸ Kaufman adds that: “when feelings are exposed to painful memory, the conscious self becomes blank, if momentarily. Gradually the self can learn not even to be aware of experiencing a feeling which generates pain. For, whenever that feeling but creeps into awareness, shame is spontaneously activated and the feeling becomes bound (fused),

⁵ Ibid., 32.

⁶ Ibid., 58.

⁷ Kaufman, *Shame*, 29.

⁸ Ibid., 100.

controlled and now silenced internally as well. In a most fundamental sense, repression has its origin in the process of shame internalization.”⁹

However, what is internalized and unacknowledged by the conscious self does not imply that it ceases to exist; rather, while tolerable images remain conscious, the disowned and pain-laden affect sink deeper into the unconscious. This pain-laden affect impacts the process of ego building blocks necessary to form an identity, and allows the individual to make choices that are healthy and sound.¹⁰

Understanding the fusing of images and the co-assembling of what we’ll later call “inner voices,” is essential to this research. These inner voices--to use the language of metaphor—are the ghosts left behind from the essential ego building blocks now missing. The vacuum manifests itself in shame-based symptomology and addictive disorders which are feeling-toned affects.¹¹ On the basis of Kaufman’s explanation, I propose a preliminary diagnosis of shaming symptomology and its origins.

1. Shame numbs pain: As shame is stored in the unconscious,¹² and the conscious person interacts with the world, what is stored occasionally is felt affectively as pain. Eventually, and through a process of duplication over time, the pain becomes intolerable and the person begins to avoid certain conversations, locations, songs, pictures, events, images and whatever else has the potential of eliciting the stored pain.¹³

⁹ Ibid., 41.

¹⁰ The relationship between shame and the missing pieces of the soul necessary for identity formation resulting from psychological splitting, will be elaborated below.

¹¹ Gerald May, *Addiction and Grace: Love and Spirituality in the Healing of Addictions* (San Francisco: Harper & Row, 1988), 6.

¹² It should be noted that shame is not just an unconscious process but can also be a conscious process. When conscious, it becomes potentially manageable through psychotherapy. This research, however, addresses its unconscious internalization.

¹³ Kaufman’s explanation is worth discussing in full length. “Because hurt feelings must be internally experienced before they are expressed in some overt manner, the very experience of a feeling can also become silenced, if the binding effects of shame spread to the internal, conscious registering of the shame-bound affect. At the moment when the self

Eventually, the degree of pain from internalized objects repressed by the conscious ego becomes so unbearable, or “un-manageable”- that it gets silenced. Kaufman tells us that shame binds itself to “normal reactions of pain,” and silences them.¹⁴ Gradually, the self can learn not even to be aware of experiencing a feeling which generates shame. For, whenever the feeling creeps into awareness, not only is shame activated but silencing is as well, and the feeling becomes bound, fused, controlled, and is silenced internally. Nevertheless, the pain does not cease to exist, and, gradually, the missing pieces are filled with shaming images and feelings.

2. Shame is globalized: As shame amplifies within, it contaminates the self and creates a globalized feeling. The fusing effect of shame involves the whole self. Affectively, clients present themselves with their heads hung, spontaneous movement interrupted, speech silenced. Often they are isolated from social interaction. The client is watching himself, scrutinizing critically the minutest details of his being.¹⁵ Identity is lost throughout the internalizing process, as the person retreats so far inside himself that he fails to see anything apart from his constant ruminations. A fusion has occurred between subject (unconscious cognitive features such as inner standards, feelings of evaluation, memories, images, scenes), and object (interactive outer life, symbolic images of faith).¹⁶ A need to

suddenly feels exposed, if only to itself, the awareness of the contents of consciousness can be erased experientially. When feeling exposed, the conscious self becomes blank, if only momentarily. Gradually, the self can learn not even to be aware of experiencing feeling that generates shame. For whenever the feeling but creeps into awareness, shame is spontaneously activated, and the feeling becomes bound, controlled and now silenced internally as well...I would offer that repression has its origin in the internalization. It is precisely the feeling of exposure inherent in shame that causes this experiential erasure. This is one of the more profound effects exposure has upon the self.” Kaufman, *Shame*, 41.

¹⁴ Kaufman, *Shame*, 41.

¹⁵ Ibid., 9.

¹⁶ The term “cognitive features” describes what can be understood in consciousness, what makes us aware of ourselves. It is similar to the concept of ego, the organ of awareness that functions as the center of consciousness. These features that can be made sense of in therapy is what concerns cognitive approaches to the psyche. This is also a matter of concern in this dissertation as we “map out” the way shame can become internalized. However, there are also non-cognitive features that cannot be readily discerned, “emotional states that exist independent of cognition.” Lewis addresses the difference between a state of “feeling happy,” and not being conscious of it, and that of “being aware of happiness.” When this dissertation utilizes cognitive features, its concerns are with self-conscious feelings that one is not always aware of. I

differentiate among the inner voices becomes apparent. The inner voices—our metaphor for affective ghosts that emerge from the missing pieces—are the voices of unconscious feelings of shame, standards that evaluate negatively, of images and memories avoided due to their potential to illicit pain. Shame spreads, shapes the emerging identity, and takes on a global tone. The global tone of shame is the fusion, or co-assembling of the inner voices, the merging of subjective and objective.

3. Shame cancels ego-building blocks: This process eventually impedes the development of necessary ego building blocks such as the ability to say yes, to say no, to set and maintain boundaries, to feel compassion for others, and to sustain any other behavior patterns of a healthy self. These building blocks diminish, and eventually are disowned. An inner double movement occurs: one is of fusion, while the other is of splitting. What are split off, or now missing, are ego building blocks. These missing pieces of the self create psychological gaps, a void or a series of vacant inner places.

Kaufman adds:

The important link between shame and the formation of a shame-based identity lies in a process by which the self within the growing person begins to actively disown parts of itself, thereby creating splits within the self. The consequent internal strife waged against disowned parts of the self becomes the foundation for all later pathological developments.¹⁷

4. Shame-based identity: Eventually, as the person is lost in the fusion of feelings, images, and self-absorption, a shame-based identity is forged. Individuals internalize interpersonally based scenes of shame and later reproduce them in their relationships. Self-blame, comparison making, and self-contempt become part of the identity. By reproducing shame, the inner voices become the source of

may, however, occasionally refer to them as features we are aware of, depending on what is being referred too. See Michael Lewis, *Shame*, 13-15. See also June Singer, *Boundaries of the Soul*, 14.

¹⁷ Kaufman, *Shame*, 90.

enduring self-hatred and a pervasive sense of inferiority.¹⁸ The ability to even listen to oneself, or to pause and learn from one's inner noise, is diminished if not lost.

Having laid out some of the ways in which shame sets in through the process of identity formation, we now turn to explore a second developmental theory, namely attribution theory.

Understanding the Shaming Process: Attribution Theory

As the shaming process occurs both on a conscious and unconscious level, there is no clear cause and effect pattern that has been successfully demonstrated. What can be said with certainty is that shame is an affectively-toned feeling state associated with the activity of consciously paying negative attention to ourselves.¹⁹ Along with Kaufman, Michael Lewis proposes attribution theory as a starting place for the exploration of shame as a self-conscious emotion. His theory includes three important cognitive features: (1) standards, rules and goals; (2) evaluation; and (3) attributions about the self. Behaviors trigger a signal that allows individuals to evaluate their fidelity to standards, rules, and goals and the self-determined success or failure results in the appropriate emotion.²⁰

An explanation of attribution theory's cognitive features is appropriate here.

1. Standards, Rules, and Goals have to do with what governs behavior and our beliefs about what actions, feelings and even thoughts are acceptable for us and for others. They are derived from the information acquired through acculturation in a particular society,²¹ and are prescribed by the culture,

¹⁸ Kaufman, *Psychology of Shame*, 105.

¹⁹ Lewis, *Shame*, 63.

²⁰Ibid.

²¹ Ibid., 65.

which can include the family, one's peers, church, and work groups as well as the culture at large.²²

Kaufman's interpersonal bridge is the highway on which the standards travel to be internalized and amplified, on which identity emerges, and ultimately from which we derive meaning and purpose.

2. Evaluations have to do with feelings in terms of those standards. Some standards, rules, and goals are more valuable than others, and engender different ways of self-evaluating. One's ability to differentiate his inner voices will typically determine the level of self-evaluation. For example, for a student driving home from work, the standard for not picking up a hitchhiker in the rain may have a lower value than resisting the impulse to help a friend get through an exam.

In such cases, self-evaluation is virtually non-existent for the former. However, should he refuse to help the friend studying for the exam, he may feel a sense of guilt. The evaluation of behavior in relation to the value of a given standard produces different emotional responses. For instance, guilt may be further exacerbated if the friend fails the exam. Meanwhile, the rain-drenched hitchhiker is immediately forgotten. The violation of standards central to the definition of the self is more likely to lead to shame than a violation of more peripheral values.²³

It is also quite possible that avoiding both actions, or responding to both, might still evoke a global sense of shame. Other internalized standards can evoke shame not necessarily connected to the two events noted. Differentiation of inner voices, as related to lower and higher values, is virtually nonexistent, regardless of altruistic gestures. In either case, self-evaluation has to do with feelings based on internalized standards, and level of severity is based on the level of inner differentiation of voices.

3. Attributions about the self can be categorized as specific and global. Specific attributions involve focus on specific actions of the self. That is, healthy evaluation of self is not global but remains

²²Ibid.

²³Ibid., 73.

focused on something specific. To use the illustration above, not picking up the hitchhiker might enable a specific self-evaluation that is tossed aside when one comes to the assistance of a friend who needs help with the exam. An external event leads to a particular attribution, which, in turn, elicits an appropriate and limited sense of shame.²⁴

Global shame refers to an individual's propensity to critique the total self, rather than behavior. Failure to help the friend prepare for the exam, for example, would then result in a global feeling of shame. Failure in this particular standard would then produce a crippling sense of failure in the entire person. The self becomes both subject and object, and is experienced in a global way. The two become *fused* to the extent that the self is unable to differentiate between its entirety and aspects of itself. The focus turns inward, as the self becomes unable to act with integrity and is driven into hiding. This global sense of shame results from the *co-assembling* of inner cognitive shaming features, and has the capacity of also contaminating the other "Self"—understood here from the Jungian perspective as a sacred, centered place that operates in our lives, an archetype nuanced in symbols such as sacred narratives and religious rituals. The notion of the Self as an archetype towards providing meaning and purpose will be elaborated upon further along.

The developmental approaches to shame explored thus far suggest two main insights.

1. Shame becomes an obstacle to wholeness by fusing cognitive shaming features that fill the missing gaps of the self. The fusion of the subjective self with shaming thoughts prevents differentiation of the inner voices, impeding the healthy development of identity. Therefore, every individual needs to differentiate his or her unique self, discarding those shaming attitudes and practices acquired from interpersonal relations and their influence in identity formation. To differentiate inner voices necessary to create a healthy sense of identity is to distinguish inappropriate standards that elicit

²⁴ Ibid., 64.

unhealthy self-perceptions and identity formation. It implies de-fusing the co-assembled voices and rebuilding what is split within the self. It means saying “this is me—I am different.”

2. Absent from the developmental approaches is how one’s life story can be interpreted as a spiritual pilgrimage wherein one derives a sense of meaning and purpose in regard to one’s suffering. Clients suffering with shame can learn from a developmental approach how internalized standards can provoke self-evaluation with global attributions, yet many remain bewildered as to *why* this experience happened to them. Their story has yet to be framed within a larger context that can provide some meaning and purpose. It is important to remember that those who come to pastoral counseling often ask for some explanation as to God’s purposes in allowing this suffering to even happen to them.

As Daniel Day Williams reminds us, “Sometimes the struggle with neurosis may be the way for the soul to enter into a deeper relationship with God.”²⁵ Anton Boisen, the father of the clinical pastoral education movement was convinced that central to his work was the premise that certain forms of mental illness were not evils. Rather, they were “manifestations of the power that makes for health. They are analogous to fever or inflammation in the body.”²⁶ Boisen saw his own experience of mental illness as the psyche’s attempt at “reorganization” in accordance with God’s purpose for him.²⁷ As most clients participate in a faith community where a sacred Self is presupposed and embraced, a larger picture to help re-frame their suffering becomes necessary.

²⁵ Daniel Day Williams, *The Minister and the Care of Souls* (New York: Harper & Bros., 1961), 27.

²⁶ Boisen, 1.

²⁷ Ibid., 1.

The Promise of Depth Psychology: Placing the Self within a Larger Story

To frame human suffering within a larger story that provides meaning and purpose is a way of discerning answers for the unexplainable. Clients who come to pastoral counseling come with their theological myths and language, and depth psychology can be that theoretical tool to help them reach the inner healing they seek.

Depth psychology helps the pastoral counselor view the client's experience from a particular therapeutic perspective. The notion of discernment becomes helpful to this new perspective, in that it links the client's human narrative and those sacred symbols unique to the shame-based client's experience. As a form of psychological insight into the inner logic of a client's self, discernment helps to weave story, myth, and narrative with developmental psychological theory, and leads the client to find some understanding of his direction in life, as well as a new interpretation of his history. Re-mythologizing shaming scripts emerging from sacred stories is, therefore, an essential element of this healing process.

Jill L. McNish, an Episcopal priest in parish ministry and faculty member of the pastoral studies program of Blanton-Peale Institute in New York City, describes the contribution of depth psychology to the pastoral counseling process in a way that resonates with this notion of discernment and reframing from a larger narrative. Suffering is provided a new perspective and attitudes re-evaluated as experiences are framed within a larger story. Sacred stories help organize personal experiences, providing a narrative for what once felt overwhelming and final. Events that once created self-contempt, self-loathing, rage, or hostility can be forgiven and human intentions and interpersonal relations can potentially be redeemed. In many instances, the sacred narratives "help to mend us when we're broken,

heal us when we're sick, and even move us toward psychological fulfillment and maturity."²⁸ For the shamed client of Christian faith, the repetition of stories heard both in community, through the preaching event, and in counseling enable a reframing of his experience of shame. Edward P. Wimberly writes:

Parables often serve as a form or repeatable pattern for introducing novelty and possibility when shame dominates our lives. Storytelling is also a repetitious pattern that serves the end of introducing new possibility despite shame. The pastoral counseling relationship and preaching are settings where the repetition is enacted. Through story and parable, people with shame can re-enact scenarios of possibility that lead to creative living.²⁹

It is not easy to find a metaphor that describes how depth psychology informs the work of pastoral counseling in the church. McNish helps us see the contribution of depth psychology with her 3-D glasses metaphor. When used in movies where we normally see in two-dimensional photographic images, 3-D glasses give the viewer a new perspective with their three-dimensional form capacity. The image seems to come toward us, entering our space, when we are wearing the glasses.³⁰

To use McNish's metaphor, putting on 3-D glasses can provide the pastoral counselor a new way to perceive, discern, and re-think the client's story, and teach the client how to do the same. Abstracting from one's life story shaming scenes that govern present neurosis can become the basis for a new way of seeing one's personal story through a larger myth whose inner logic is discerned via a 3-dimensional explanation, or psychological hermeneutic. The case studies in Chapter 4 will illustrate concretely this approach.

The myth, which provides the sacred symbols cherished in one's faith tradition and ritualistic life, can be woven into the counseling process. Discerning how the symbols, myths, sacred narratives, or

²⁸ Dan P. McAdams, *The Stories We Live By: Personal Myths and the Making of the Self* (New York: W. Morrow, 1993; reprint, New York: Guilford Press, 1997), 31.

²⁹ Wimberly, 121.

³⁰ McNish, 65.

rituals “come towards us,” as perceived from a new dimension, is the contribution of depth psychology. The pastoral counselor utilizes depth psychology’s discerning quality to help the client see from a new therapeutic perspective. The client is instructed to reframe how his need for the symbolic, or the hearing of sacred narrative is a “summoning” into an encounter with transcendence. This “summoning,” which will be explained in Chapter 3 and developed in Chapters 4 and 5, is pivotal for understanding that within the self which seeks psychospiritual growth. It is, according to Jacob Firet, the “hermeneutic moment.”³¹

C.G. Jung illustrated this point in the 1950s, when addressing the promulgation of the assumption that the church was satisfied with its historical considerations without deeper inquiry. McNish quotes Jung, when she writes that dogma had “no bearing on the living religious process” of the church as a community that embraced the symbolic, sacred ritual and myth.³¹ His concern was that the church omitted, not even caring to question, the psychological *need* for the masses to believe in such a dogma. Jung felt that the need to believe in a living symbol must never be replaced with a dogma that minimizes life by turning it into a rigid concept stripped of its dynamic potential. The basis for such a belief and its impact on providing some meaning for the masses to even retain the dogma was, for Jung, the essential issue.

The question begs asking: What is that within the individual or masses that summons the dogma, symbol, narrative, or ritual? What do people long for that summons archetypal symbols? The “happenings” which are summoned by dogma are assumed in this research, and will be addressed specifically for the Adventist client, and faith-based clients in general. A Biblical story can be shaped into a dogma that produces a healing effect; it builds on that within each person that seeks self-interpretation and understanding. Returning to the metaphor of wearing 3-D glasses, McNish writes:

³¹ Ibid., 200.

In fact like scripture and faith itself, a film or an image made for viewing with 3-D glasses is somewhat fuzzy when viewed with other glasses. In images made for 3-D viewing, layering becomes a literal component of the design at different perceptual levels. The layers become discernable with the use of 3-D glasses, which work by separating each eye's perception of certain colors. For ministers and theologians, depth psychology can be a kind of 3-D lens that adds a new layer to viewing scripture and our experience of God.³²

Discerning one's life through a new perspective that embraces the inner logic of a dynamic, myth, symbol, or narrative, can help provide some semblance of unity to what feel like ghostly inner voices. Through the clients' respective dogmas, the inner logic of the symbol can be woven into the clinical process, enabling a purposeful and convincing whole.³³ This dissertation proposes the psychospiritual need for such myth-making in the pastoral counseling process, and turns to depth psychology as a theory that supplements this research. The metaphor of 3-D glasses allows pastoral counselors to help clients see from a new paradigm. It provides clients with a history of suffering caused by shame a way to understand and interpret the unexplainable.

Depth psychology might become a therapeutic response for those in faith communities who wish to make sense of what is avoided, or who, through dreams, unconsciously wrestle with what has been erased. By framing, re-defining, or re-imagining myths and symbols from a *mysterium* beyond themselves, the pastoral counselor might help the shame-based client to embrace the power within that seeks expression and health. Joseph Campbell writes:

They're to carry the individual through various stages and crisis of life—that is, to help persons grasp the unfolding of life with integrity. This wholeness means that individuals will experience significant events, from birth through midlife to death, as in accord with, first themselves, and secondly, with their culture, as well as, thirdly, the universe, and lastly, with the *mysterium tremendum* beyond themselves and all things.³⁴

³² Ibid., 29.

³³ Ibid., 12.

³⁴ Joseph Campbell, *Thou Art That: Transforming Religious Metaphor* (Novato, CA: New World Library, 2001), 5.

Campbell and McNish's explanations of what myths do, and depth psychology's use of symbol to enable self-understanding *through* the hearing of story, moves the client toward therapeutic healing by reframing suffering. One grasps through the story the "unfolding of life with integrity," as Campbell describes above, and applies it to one's own life. Through the myth we hear something of the heroic that is possible in us. We learn to respect that within which is mysterious, and which serves to see our lives as purposeful. Embracing the story encompasses a process and a *mysterium* beyond ourselves. To further explain, McAdams adds:

Each of us must try to comprehend the specific nature of our unique life course and personal journey if we are to know who we are and how our life may be made more meaningful. What is a personal myth? First and foremost, it is a special kind of story that each of us naturally constructs to bring together the different parts of our lives and ourselves into a purposeful and convincing whole.³⁵

This approach involves weaving the different parts of our lives and ourselves within a larger story, where the truth of our life can be assessed and its direction understood. However, to get there, we need to defuse, or disassemble what has been repressed in the shaming process, reverse the global attributions, open the path for birthing healthy ego blocks, and create a new identity. This process is necessary so that we can hear correctly, rather than *con-fuse* the voices.³⁶ As the larger story, the narrative or myth, is woven into our personal stories of shame, we see ourselves through it rather than it being exegeted to us. It opens the mystery of transcendence and paradox in a way that honors that inside us which might appear dishonorable to more pious persons. All is heard within, and what remains paradoxical is honored.

³⁵ McAdams, 12.

³⁶ To *con-fuse* is derived from the Latin "with" fusion. In this sense, we are prevented from differentiating the inner voices if they remained fused.

The positive effect of this process is never guaranteed. The fact remains that shame can be amplified even as it is treated psychotherapeutically. Yet, self-understanding by re-framing the self through a larger story can help the shame-based client approach the self with hope and courage. Depth psychology is one way to navigate the process as McNish acknowledges:

The negotiation of these tensions is the fundamental work we human beings are called to do in this life, and it is fraught with much anguish. The work of depth psychologists gives us a place to stand in understanding the roots of and the power of shame in human life. This understanding gives us hope and courage as we seek God's grace in transforming unhealthy shame.³⁷

If the shame-based person is to see himself through a larger story, the pastoral counselor must guide the client towards discerning how the symbol, myth, dogma, or narrative might be presenting an archetypal occurrence that is significant. How might this insight contribute towards discerning God's purposes? The story serves as an archetype that is concomitant with the tension that the shame-based person experiences. For McNish, the Christ event becomes the archetypal larger story. Jesus' birth, his ministry, his death, and his resurrection give us a paradigmatic model of shame transformed and resurrected.³⁸

Oppositional Dialogue as an Active Imaginative Technique

Oppositional dialogue is a counseling methodology which advances the proposal of this dissertation, namely the need for a therapeutic approach that leads the shame-based person towards healing. This process involves differentiation of voices. Voices oppose and dialogue with others in order to hear the direction of the soul and discover what might be God's intent/purpose. The voices may, or

³⁷ McNish, 203.

³⁸ Ibid., 203-04.

may not, take on personifications. For example, one voice can personify the Pharisee voice, and another the Spiritual voice. One voice can be the shaming voice and another shadow voice. The process itself will determine the nature of how the voices are understood.

As voices are heard, so is paradox. In the process of differentiation, the client comes to understand that his or her inner life is filled with many directions, many selves, so to speak. In this sense, he or she comes to know the self in paradox, in process, rather than submit to rigid internalized standards that are one-sided in self-evaluation. Shame is considered a one-sided approach to self-understanding when the self believes it should hear, and evaluate itself through one voice. In this sense we speak of fusion or co-assembling of voices that need to be differentiated. Paradoxical self-acceptance occurs when the client comes to hear the many selves that can be integrated and honored in the process of self-understanding; the client realizes there is nothing shaming in not always being clear about one's identity, or, is clear that he or she is many selves that cohere. In essence, this approach seeks to *release* the client from rigid standards of self-knowledge and self-perception.

The wonder of this active imaginative approach to counseling is the belief that God embraces the process and is *included* in the whole human narrative of the client towards an intentional goal. Avoiding a one-sided approach to self-understanding is pivotal to learning how God walks with the client in the process. *Redemption*, a process discovered in mutual observation and guidance through oppositional dialogue, culminates in the client entering “this path” as opposed to “that one.” This new way of walking celebrates the *release* from binding cognitive features, or inner voices, which once enabled a one-sided self-understanding, characterized by shame.

In differentiating voices, we draw a distinction between shame-based voices that elicit affective moods and the client’s spiritual voice. The spiritual voice is understood as the way the client hears the voice of God, whether through sacred narratives, rituals, dreams, sacramental ritual, observance of day,

or other symbolic manifestations unique to the faith tradition of the client. As voices are differentiated, the therapist guides the client in discovering an emerging archetypal symbol. The symbol serves the purposes of the Jungian concept of the Self: that which unifies the oppositional voices, connects the conscious and the unconscious, and enables paradoxical self-acceptance. It is important to note that the inner logic of the symbol emerges, and is not discovered outside the process of oppositional dialogue.

The pastoral counselor may advise the client to interpret a story in the sacred narratives that may help *release* a binding voice; through this process of oppositional dialogue, a Socratic method of sorts, the inner logic of the symbol is discovered. At times, *release* from a binding voice is not apparent; just the *redemptive* side of the symbol. For example, the sacred narrative may show a character whose story resonates with the client's conscious human narrative and his failed attempts at finding a new path in life.

Jungian analyst Eugene Paschal helps clarify how we might use the sacred narratives to help the client see himself through them. He speaks of freeing ourselves from unconscious impulses which remain "blind" to conscious awareness, by enabling the inner voices to dialogue with themselves.³⁹ For the person experiencing co-assembled shame, a process of demythologizing and re-mythologizing becomes necessary in order to re-shape one's personal story by bringing together "multiple pairs of opposites" to dialogue. The characters in the story have a vicarious influence on the reader. He sees himself in the narrative, and in the process is able to discern his own life as heading down a *redemptive* path. The client may be acting out in a way that is heading down the proverbial "wrong path." A Biblical story can be presented to show how he's not alone in going down a "path of despair." Ironically, it just may be the road that will reveal itself as purposeful for discovering a new path in life that *redeems*.

³⁹ Paschal, 127.

As an example, the pastoral counselor has him read the story of the two men who met the Christ on the road to Emmaus recorded in Luke 24: 28-35. Both men were on a path of despair when they encountered Christ on the road. In conversing with Jesus, they “pressed him to remain with them” and share a meal. The story tells that in Jesus’ willingness to detour from his own path and stay with the men, they are given the possibility of taking a different path from the one of despair and grief over the death of the Christ. Another story, recorded in Num. 22: 22-35, describes how the Angel of the Lord appears as the numinous symbol of God’s *redemption* on the same path where Balaam runs from God. The symbol actually saves Balaam’s life by blocking his self-destructive walk on the road of despair. He is restored into a path which can be considered one of “psychospiritual obedience” to the agenda of the soul.

The stories set up an emotional correlation that summons a transformative archetype, enabling the client to imbue his inferior side with consciousness. By embracing the voice that has been avoided, he encounters his shadow and asks some important questions: “What am I really longing for? Where am I going? As the pastoral counselor does the therapy in an oppositional manner, it brings out in the client aspects of the self that may be hidden or repressed. The inner logic of the story, through a symbolic character, reveals what is hidden, and has been lost to the client, yet is expressed in his shaming symptoms. The topic of hidden knowledge will be addressed in Chapter 4 where we explore further the inner logic of the client’s presenting problem.

What is hidden to the client might just be revealed in the story. It helps the client be *released* from that within that is unconscious. What is learned through the story helps in further differentiating, thus *releasing* binding cognitive features that open new paths of *redemption*. A deeper appreciation of how God is *included* in a *telos*, an intentional process that embraces him in paradox, leads to the new hermeneutic of life.

The psychospiritual threads that bind and map the thinking and behaving of the client are thin, and the process of counseling—a psychospiritual process—is administered with much care and discernment. Through this process the client is able to differentiate his own internal threads of thought and behavior/binding, and find *release, redemption, and inclusion*. The theological language is embedded in the psychological language, and the psychological language finds in theology a vehicle. The client is moved beyond traditional expository “truth” “from” the text, or “by” the text, and instead “discerns” “through” the text, how inner voices contribute to the direction one’s life may need to take. In essence, the myths used by the pastoral counselor to help the client re-frame his stories are woven into the therapeutic process. McAdams writes:

We may recast the myth to embody new plots and characters and to emphasize different scenes from the past and different expectations for the future. We may set new goals.⁴⁰

This research argues that embracing the shadow contributes towards self-acceptance and transformation, and can be discovered through the oppositional dialogical process. The pastoral counselor helps the shame-based client hear the voice of the shadow, perhaps through the sacred narratives or in the process of talk-therapy. As an emerging symbol that helps unify what is oppositional is discovered, it enables creative and authentic self-relating and acceptance, as the shamed voices hear and converse with their oppositional voices.

When human beings honestly relate to their shame issues, they can achieve their most creative and authentic selves and, at the same time, experience unity with God. Such unity could possibly grant a measure of peace with the demands of our societies and allow for meaningful decisions about when to be part of the herd and when to risk expressing one’s own individuality.⁴¹

⁴⁰ McAdams, 109.

⁴¹ McNish, 132.

The Shadow: A Vehicle Towards Higher Consciousness in Oppositional Dialogue

The encounter with whatever is within that had previously been avoided usually enjoins pain. In Chapter 4, the archetypal notion of the “original hidden knowledge” is understood as that which has been avoided, and longed for in the client. However it remains unconscious and manifests itself in shaming behavior, or moods. This brooding mood, affectively experienced as a feeling toned phenomenon that gripped the client is now turned to for meaning, whereas before, it was silenced. This process of coming to terms with pain, de-fusing voices, and facing this mood may just be how a client comes to meet the shadow archetype. According to Jung, the experience of pain is caused by the process of pressing open the constricted entryway through which the individual finds his way back to the differentiation of feelings and to re-integration. Through this process, the shadow is discovered.

The meeting with oneself is, at first the meeting with one’s shadow. The shadow is a tight passage, a narrow door, whose *painful constriction no one is spared* who goes down to the deep well. But one must learn to know oneself in order to know who one is.⁴²

This pain must be heard and imbued with consciousness. No one wishing to know themselves can bypass this painful constriction. Yet, once heard, the shadow archetype can become the vehicle towards a higher consciousness.⁴³

⁴² Jung, “Psychology of the Child Archetype,” 21, par.45

⁴³ It should be noted that pain as an outburst is not the exclusive entryway towards observing the shadow; an affect that is frozen, or demonstrating some degree of arrogance can also help the therapist observe the shadow. The key is for the client to see it as a way of being able to reverse patterns that are destructive to the self. Should the client be unwilling to re-frame one’s inner life through these observations, therapy of this kind becomes useless.

The Task of the Shadow

Why the shadow? What is significant about this inner archetype that helps the discussion about removing shame as an obstacle towards wholeness and achieving higher consciousness?

The shadow archetype contributes to the process set up by oppositional dialogue. Oppositional dialogue is an attempt at probing clients with questions which provoke them to sort through the association between feelings and actions. The shadow becomes a tool by which the pastoral counselor guides the client to observe the human propensity to be dishonest, project blame, fantasize, and obsess with addictions—in essence, to see oneself in a way once avoided.

Rather than merely observe the symptoms of shame that result from the missing ego pieces, the symptoms are contained and given meaning through the shadow. The shadow helps to discern the direction one's life is going in; the client observes how identified he was to his inauthentic self, and how conveniently, and unconsciously, he avoided himself. It helps to reveal the possibility of a *mysterium* beyond ourselves that wishes to gracefully guide us and lead us to a more authentic life, painful as its discover might be.

From the perspective of a methodology that seeks to utilize depth psychology in pastoral counseling, the proverbial “disobedient life” warned against by more conservative faith communities has less to do with violating moral platitudes and falling out of favour with God, and more about discerning why it hurts so much to face the unconscious. We speak of disobedience as the refusal to live life authentically; one is disobedient to God’s desire towards meaningful living. One discovers obedience as life lived faithfully and consciously; he discerns the inner logic of his problem, and learns to embrace the voice of the shadow as a vehicle towards directing one’s life.

The following are questions that can be asked of the Shadow: What is going on in me that causes me to remain repressed and deprived of happiness? Why do I break down, or feel different than others? How did I suddenly find myself in that place, with that person? I'm so ashamed about how I responded, yet why did it come so naturally to me? Why don't I like that person? Why do I feel tempted to take certain risks? Are there certain patterns in the choices I make when under duress that speak to something within which needs expression? The purpose of this therapeutic technique is to encourage the Christian client to ask questions about that within which has been forbidden expression due to moral platitudes internalized in one's faith community or family of origin. As William A. Miller writes:

Throughout much of the modern church stress has been placed on the development of goodness and righteousness *per se* that even the mere mention among Christian people of that which is shadowy often seems out of place. The suggestion that it be befriended may be considered even more radical. Still it is my observation that substantially more harm is done by denying and repressing the shadow than by coming to grips with it. Those who deny their shadows only project their evil onto others and see it in them. Those who repress their shadows to maintain their purity and innocence are sometimes overcome by them and swept away in their own malice.⁴⁴

It would appear that the better we understand ourselves the more we can control symptoms of shame that arise. We learn how to defuse the shame by becoming familiar with the shadow's moods and ask it questions which have the potential to help us arrive at some understanding about the direction our life is going in. The recovery of what has been disowned allows for a meaningful paradoxical life that is redemptive. Jung writes:

"As I am, so I act," he can be at one with himself, even though it is difficult, and he can accept responsibility for himself even though he struggles against it. We must recognize that nothing is more difficult to bear with than oneself.⁴⁵

⁴⁴ Miller, 11.

⁴⁵ See *Jung on Active Imagination*, ed. Joan Chodorow (Princeton, NJ: Princeton University Press, 1997), 71.



Shadow Projection and the Missing Pieces

Another way the shadow contributes to removing shame as an obstacle to wholeness is by recovering life out of missing parts of the self. As the self is split from ego building blocks essential for identity formation, a double movement in the shaming process typically occurs: one movement co-assembles feeling-toned affect, images, and shaming memories through a process of repression, while another splits the self from the movement of wholeness.

A double-life ensues where one self “participates, or is “fused” with other internalized voices as a way of avoiding consciousness and another self secretly acts out that which is fused, avoided, and repressed. The self that is fused eventually over-identifies with a false persona and splits the self from the avoided self, (“disobedient” to nature or the spiritual life’s summons to wholeness), and another self acts out, often secretly, the avoided feeling-toned cognitions that are fused. How often does the media expose the double life of the evangelist who “fell from grace” or the politician discovered in an “inappropriate relationship”? The shock leaves many bewildered as to how could it be possible that the fallen hero lived such a split life. Unfortunately, the over-identified false persona of the “hero” is the image the media projects onto the public consciousness. What society often terms a “hypocrite” is typically a tormented soul in search of psychological unity to a paradoxical existence, a soul that has yet to embrace or make sense of the shadow, and has made no attempt toward understanding its role with missing ego building blocks.

The split individual begins to identify with a false persona that seems believable to others, especially to those who are split from what they avoid within. This is classically portrayed in the family system of an alcoholic husband and the enabling wife. Family systems theory usually requires that both become aware of how they colluded and collaborated in the systemic illness before healing can progress. Often, healing requires severing what felt dysfunctionally “normal,” such as avoiding emotionally

charged conversations and disregard for personal boundaries. Sadly, deficient psychological differentiation does not allow for such a conversation. Psychotherapy suggests that what was understood as normal, was not, and what appeared functional, was, in fact, dysfunctional. In many cases divorce or separation is the result, as grief and sheer exhaustion over years of unconscious living deplete the psychic energy necessary to move towards re-learning healthier patterns for living. Some spouses or partners would rather just move on.

The same could be said of the hero and the masses. The hero who carries the projection of the masses masterfully creates an illusion of self-security, but unconsciously yearns to be healed by them. Conversely, the masses seek to construct collective meaning by projecting their shadow onto the hero. There is an unconscious colluding of projected intentions to have the other heal what feels incomplete in oneself. Perhaps something of this was observed in the Nazification of Germany. The Treaty of Versailles left the nation in search of a collective identity, birthing the Führer hero. His magnetic aura appeared to summon the projection of the masses.

Many churches, as nations, tolerate this dance until a prophet, or crisis, awakens them from the illusion. The awakening comes in the form of civil wars and social strife, as the ego, whether personally or collectively, resists change; at times, churches split, and prophets are killed or exiled. In this sense, splits sever the shamed person and mass audience from authentic living. The shadow, if observed and embraced, can prevent change from becoming so severe and painful.

Once again we see the double-movement of shame. Shame fuses as it splits. The pastoral counselor can recruit the shadow for authentic inner hearing by utilizing it in the therapeutic process of oppositional dialogue. Missing pieces begin to be filled with the creative life force that comes from consciousness, and a new identity is forged. Through a process of awareness and reframing of one's life

by recruiting the shadow and having it dialogue with other voices within, the process of shadow—work contributes accordingly.

Ignorance Is No Longer a Friend

The perpetuation of ignorance may be comfortable, but it provides a false sense of security and makes a person vulnerable. Being ignorant of our true selves means that we only continue blindly along, assuming that our well meaning conscious personality expresses the truth of what/who we really are and the illusion of how others are. Often, those we consider our closest friends can betray us as our ignorance blinds us to the indiscretions of others. We are vulnerable to scam artists who present themselves as altruistic and concerned for our well-being, but never give us a second look outside of their sales persona. We realize that even those voices of authority we were raised with, pious and sincere as they were, can be sincerely deluded. In becoming aware of our own shadow side, we awaken to our own propensity to violate what once served as our moral absolutes. Gradually, we are enabled to move from ignorance to self-awareness.⁴⁶

We Become Better Able to Accept Our Humanity

We lay aside unreasonable expectations of ourselves once pegged to shaming standards that seem to demand perfection. Without the shadow, we become unreal, unnatural, and run the danger of projecting onto others expectations that are also unreal. In recognizing our shadows, we're able to arrest our projections, find some pause and a moment to re-collect ourselves, and perhaps even laugh at ourselves for being unrealistic.

⁴⁶ Miller, 136-37.

Embracing Our Shadow Gets Us in Touch with Our Human Finitude

Miller calls this the “saltiness” of our personalities.⁴⁷ We have a dark side; we are not all light. He adds:

Of course I am a decent person, but sometimes a louse. Of course I am generous, but I am also greedy. The more I love the more I hate. I sacrifice but I am selfish. I trust, but I also doubt. I am honest, yet I can be a crook. I am naïve, but I am cunning. I succeed and I fail. I create and I destroy. I am angelic and I am demonic. I am faithful and I am a traitor.⁴⁸

The more we are able to accept ourselves as we are, the less we need to pretend to be somebody we are not. This allows us to feel more secure within ourselves and in our relationships with others. I can be more transparent and not be so threatened by what you might think of me. The more I can accept my imperfections the more I become able to accept others in their imperfection. I can cease projecting, and relieve others of the burden of carrying my shadow.⁴⁹

The process of moving towards wholeness and completeness (*telos*) is the process of life. This process involves answering the question: how can such seemingly contradictory opposites- such as shaming standards and symptoms, and a self that seeks to be authentic and live righteously--be reconciled? How do we bring together Athens and Jerusalem? Miller suggests that it is only by transcending them, and by raising the issue to a higher level wherein the contradiction may be resolved.⁵⁰

⁴⁷ Ibid., 139.

⁴⁸ Ibid.

⁴⁹ Ibid., 140.

⁵⁰ Ibid., 141.

Hermeneutic and Individuation

Shame is an obstacle to wholeness as it has the power to contaminate the Self (sacred space) and create an aimless existence without meaning. Shame also diminishes the interpretive value of the person and obstructs the ability to see how human suffering may be purposeful towards psychospiritual development. The theological concept of hermeneutics, supplemented by the Jungian psychological concept of individuation, moves the argument forward.

Hermeneutics, as traditionally used in a theological discourse, is a tool for the clear and careful exposition of texts. Factors that hinder our understanding of texts may not be apparent to the reader and, thus, require interpretation. Interpretation cannot be done arbitrarily and must occur in accordance with well-defined rules. By means of interpretation correctly done, an understanding of the text is rendered possible. The text, the language, the word, is the object of understanding.

However, for Jacob Firet, this is not the only function of the word.⁵¹ In his discussion of pastoral role-fulfilment, he speaks of the hermeneutic moment which is “not a reference to hermeneutics, in the sense of scriptural exposition,”⁵² but—borrowing from the research of Gerhard Ebeling—he argues for a more fundamental meaning.⁵³

The word is not the real object of understanding.... Rather, the word is what opens up and mediates understanding, i.e., brings something to understanding. The word itself has a hermeneutic function. The primary phenomenon in the realm of understanding is not understanding *OF* language, but understanding *THROUGH* language.⁵⁴

⁵¹ Firet, 95.

⁵² Ibid.

⁵³ Gerhard Ebeling, *Word and Faith* (Philadelphia: Fortress Press, 1963), 305ff.

⁵⁴ Ibid., 318 (emphasis in original).

The hermeneutic moment in pastoral role-fulfilment refers to *hermeneia* and *hermeneuein*: that which serves understanding. The word in which God comes to people is *hermeneia* and, when that word-event occurs in pastoral role-fulfilment, a power is at work.⁵⁵ God offers God-self to us for understanding. This means that the one to whom God comes, also begins to understand oneself. Says Ebeling: “It is the nature of the word to illumine that which is dark, to bring light into darkness. As such, if it is Word which concerns all men unconditionally, it is able to show men the truth of what they are.”⁵⁶

As Jungian psychology speaks of the shadow’s influence in the process of psychological growth, its use in oppositional dialogue can be perceived as a vehicle by which we reach—following Firet’s and Ebeling’s analysis—self-understanding *through* language rather than *by* language. Hearing the pain released from repression and discovering ego essential building blocks can lead to self-understanding and enhance self-worth. Rather than perceive hermeneutics as a way of understanding self from the text, the life of the person can be interpreted through the text. That is, what once felt paradoxical, or sinful, is not abstracted by pre-processed concepts of truth but integrated, and embraced, as essential features for self-interpretation and direction in life. The unconscious, the place of darkness where necessary parts of personality were consigned as a result of pain⁵⁷ is precisely the location where illumination and understanding must occur.⁵⁸ A theological hermeneutic can enable psychological self-understanding as it mediates the Word of truth to a larger view of the Self.⁵⁹

⁵⁵ Firet, 96.

⁵⁶ Gerhard Ebeling, *Theology and Proclamation* (Philadelphia: Fortress Press, 1966), 28.

⁵⁷ Kaufman writes, “When the binding effects of exposure spread inward to the conscious awareness of the shame-bound affect, a form of experiential erasure may occur. Particularly intense or prolonged experiences of shame literally can erase the contents of consciousness. It is the sense of exposure inherent in shame that causes this experiential erasure. My hypothesis is that this is the principal mechanism of repression proper, which would mean that the origin of repression lies in the process of shame internalization.” Gershen Kaufman, *Psychology of Shame*, 62.

⁵⁸ Ulanov writes of touching the pain filled parts in order to collect them: “To try to gather all these parts mean pain, because some of the parts are missing, some even lost a few banished. To set out to collect them means looking for the things in ourselves we despised or feared, the thing in the world we avoided.” It is the argument of this research that this process can

The pastoral counselor who practices a depth psychological approach to addressing shame can utilize Firet's approach to hermeneutics, while also supplementing Jung's structure of the psyche, specifically, his concept of individuation. This process of inner growth toward wholeness is a process of differentiating from unconscious living a conscious movement having for its goal the development of the individual personality.⁶⁰ Individuation is a process of separating one's conscious self from the unconscious images that lead to blind illusions. This process which Jung called the "transcendent function," is synonymous with a "progressive development toward a new attitude."⁶¹

The individuation process, supplemented with hermeneutics through the hearing of sacred story, helps the client to recover the Self, or sacred space, that contains, and helps to shape the emerging non-shaming identity. Once shame has been understood as articulated in our developmental psychological theories, the Self, or sacred space is recognized as the container. Wimberly comments regarding the transforming aspects of sacred story in constructing a new hermeneutic of life:

The story needs to be told in ways that help the hearer to identify and sympathize with the shame-based person in the story. Once the shame of the person is told, the preacher or counselor needs to introduce the transforming aspects of the story so that the hearer can have firmly planted in his or her mind new possibilities for dealing with his or her shame. The key to telling the story is to make sure that the alternative to shame is told in a dramatic way, so that the hearer can see the point of new self-expectations.⁶²

This mixture of inner dialogue with a new hermeneutic cannot take place without the ability to bear the tension which comes with the process, and an ability to understand oneself in ways never

contribute to a new hermeneutic of life. Ann Belford Ulanov, "The God You Touch," in *Religion and the Spiritual in Carl Jung*, 237.

⁵⁹ Ibid., 240.

⁶⁰ Jung, "Individuation" in *Two Essays on Analytical Psychology*, Collected Works, v. 7, 173, par. 266.

⁶¹ Ibid., 99, par. 159.

⁶² Wimberly, 73.

realized before.⁶³ Once a measure of self-understanding is achieved, life is provided some goal, some purpose that is larger than the shame-filled life.

The philosophical-theological term *telos* as goal is now connected to individuation as psychological orientation towards growth. Added, however, is hermeneutic as a new way to understand oneself through the sacred story as it is re-mythologized in pastoral counseling. This process helps separate one's conscious self from unconscious images that have been co-assembled, fused, via the interpersonal relations in family of origins, society, and church. By having the client accept himself, and through a process of bringing meaning to pain, a new orientation to life is discovered. This is a hermeneutic moment. Individuation as a psychological concept can supplement this process by the pastoral counselor encouraging the client toward psychospiritual development.

The pastoral counselor is to seek specific religious symbols as archetypal elements where the Self is encountered, and which are unique to the client's tradition. The universal inclination to re-think one's life and derive meaning holds hands with how one's life experienced in the present, can be understood as growth enhancing. Jung's psychology can supplement this process as the client discovers archetypal dimensions or the transcendent function in religious image. Peter Homans writes:

The key to Jung's psychology lies in his attempt to locate the archetypal dimensions of theological doctrine, religious myth, and the individuation process, and then create interplay between these otherwise diverse and seemingly unrelated phenomena. The means for executing this task-to which he returned again and again-was the religious image.⁶⁴

We now turn to explore the archetypal dimension within a specific theological concept, that of the Sabbath. As one theological metaphor which has hermeneutical significance in the life of a shame-based person, our aim is to see redemptive threads that might have psychological significance. How might the Sabbath-Jubilee and Jesus' ministry among socially marginalized people serve as an

⁶³ Robert J. Loftus, "Depth Psychology and Religious Vocation" in *Jung and Christianity in Dialogue: Faith, Feminism, and Hermeneutics*, ed. Robert L. Moore and Daniel J. Meckel (New York: Paulist Press, 1990), 217.

⁶⁴ Peter Homans, "Psychology and Hermeneutics: Jung's Contribution in *Jung and Christianity in Dialogue: Faith, Feminism, and Hermeneutics*, Robert L. Moore and Daniel J. Meckel (New York: Paulist Press, 1990), 177.

archetypal symbol? The task of the following chapter is to re-frame the concept of the Sabbath Jubilee within a new hermeneutic.

CHAPTER 3

ESTABLISHING A THEOLOGICAL-ARCHETYPAL LANGUAGE FOR THE SABBATH

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour.

—LUKE 4: 18-19

Chapter 1 described how a theology of the Sabbath can be reframed from within an inner logic that releases, redeems, and is inclusive of persons suffering from shame. Reframing the Sabbath and the narrative of Christ in psychological and theological categories, it was argued, can be of crucial help to the pastoral counselor who operates within the Adventist community. In Chapter 2 shame was observed as an obstacle to wholeness, and two psychological theories of development were presented as tools to help the pastoral counselor wade through the internal obstacles which prevent wholeness. Depth psychology was also introduced as a third psychological theory, specifically, Jung's archetype of the shadow and the place of story and myth as a feature that connects the shame-based person to a larger view of the self.

Jung's theory was meant to supplement the two developmental theories in a more comprehensive approach to the dynamics of shame-formation. This chapter discusses theology and the Sabbath as an evolving archetype. To ground the argument of the Sabbath as an archetypal theme with psychological healing potential, I suggest a new interdisciplinary hermeneutic of the Sabbath,¹ developed in four parts.

¹ McNish reminds us: "It has been noted that the Bible was not written from a psychological perspective and is virtually devoid of the kind of explicit psychological character development and observations that modern people would expect to find in contemporary storytelling...However, the fact that ancient people might not have had much if any interest or understanding of themselves as psychological beings does not mean that they were not psychological beings, or that our current day attempt to understand the psychic meaning of the religion which is our inheritance from them is invalid." McNish, *Transforming Shame*, 14.

1. The starting point is to propose a theological anthropology that recognizes the summons of God, as they are symbolized in the seventh day. To this end, I reframe the Genesis narrative of the Sabbath as a theological hermeneutic that invites humans to participate in God's presence, and that helps establish our humanity as psychospiritual beings. To support the proposition, a detailed discussion of the evolution of the concept of the Sabbath and the Sabbath Jubilee as a universal healing mythological metaphor is put forward as it was first introduced in the book of Leviticus.

2. Following is a brief treatment of God's incarnational presence in Jesus of Nazareth as the one who personifies the Jubilee's themes of release, redemption and inclusiveness.

3. This is supported by examples from the ministry of Jesus, particularly those dimensions of his ministry which promote egalitarianism and which suggest that the church can become a therapeutic community that releases, redeems, and is inclusive of those shamed and marginalized. Particularly germane are two biblical narratives in which Jesus uses his sense of discernment in order to release people from shame-based existences. His ability to observe the inner movement of people's lives and to raise questions which helped people of his time re-frame their lives becomes a model for pastoral counselors who work with shame-based clients.

4. We conclude with an exploration of the healing potential of the Sabbath as gleaned from the Epistle to the Hebrews, because it helps us re-discover the primitive threads for universal healing and establish the inner logic of the Sabbath as a sacred symbol with mythological dimensions evolving in history. The concept of the Sabbath and of the cosmic Christ, as presented in the epistle to the Hebrews, are particularly useful for their archetypal contribution in understanding the early history of the church. Foremost in the thinking of this writer is the continual evolutionary potential of this Sabbath archetype as a psychological contribution towards the healing of shame in our place of historical existence.

A Sabbath-Oriented Theological Anthropology

In developing his argument for the ontological status of human life and a theological anthropology, Karl Barth concludes that our status transcends human creatureliness.² After speaking eloquently of all the rich possibilities of the creaturely, including the artistic and the religious, he concludes, “all this, as such, is not my humanity.”³ What Barth wishes to make very clear is that even the fullest development of creaturely possibilities can never become the basis on which the fullness of the human is posited. If it were, there would not be a need for a doctrine of creation, or a place for a Creator as the one who originates and sustains life.⁴ The power of the myth, story, and narrative has long been held in the collective memory of a people who find the story turned into doctrine, a sustaining place where the sacred self is secured.

In this research, I hold the presupposition that to be human is more than functioning as a biochemical organism but rather, to be an inter-subjective reality that contains primordial or universal images often inaccessible to the conscious mind.⁵ This unconscious inaccessibility summons us to that outside ourselves in the form of religious worship and ritual, while also demanding of us self-understanding.⁶ We discover both a theological and psychological reality within that feels intrinsic to

² Barth, *Church Dogmatics*, 3/2, 249.

³ Ibid., 249.

⁴ Ray S. Anderson, *On Being Human: Essays in Theological Anthropology* (Grand Rapids: Eerdmans, 1982), 33.

⁵ Jung, “Archetypes of the Collective Unconscious,” 7. para. 10.

⁶ It is the argument of this research that what summons the human outside the self is also discovered within in the collective unconscious. Whatever is within that is natural to our reaching out is similar to instincts, formed in, what Wayne Rollins calls, “patterning tendencies” in the human psyche. Jungian analyst John A. Sanford adds: “Deep inside each organism is something that knows what that organism’s true nature and life goal is. It is as though there is within each person an inner Center that knows what constitutes health.” See, Wayne G. Rollins, *Jung and the Bible* (Atlanta: John Knox Press, 1973), 31-32; and John A. Sanford, *Healing and Wholeness* (New York: Paulist Press, 1977), 16.

our humanity. Realizing this is a statement of faith that is not easily empirically verified, Ulanov writes that the determining force (God) operating from the depths of the unconscious is reflected by the soul, and it creates symbols and images.⁷ Religious symbols and images are universally embraced by people of faith. These cognitions summon us to that outside ourselves where faith is sustained and life re-framed. From the perspective of a theological anthropology, this primordial reality is summoned to that which is outside of the creaturely continuum, directing us to something outside ourselves. Anderson writes:

This does not mean that human beings have arrived from some other planet or are superhuman beings, but that the source of the particular life we designate as human life is a power which is neither a potential nor a possibility of creaturely being itself. Yet, human being is at the same time creaturely being in every sense of the word.⁸

Anderson, like Barth, appears to argue for a differentiation between the human and the creaturely. “In that case” he writes, “there would be only a naturalistic determinism, to which even the highest possibilities of creaturely life would be subjected.”⁹ Nature then becomes destiny, and there is nothing that summons the human. “We will continue to argue for a differentiation between the creaturely and the human, and for the existence of that transcendent source of human life.”¹⁰

Following the argument of these theologians, what is unique to human being is not an absolute physical or even psychical differentiation between humans and creatures. The distinction must be found elsewhere. Anderson turns to the Genesis myth account as the myth that goes beyond the sixth day to the seventh. “As far as we know,” he writes, “non-human creatures do not participate in the fellowship and

⁷ Ulanov, *Functioning Transcendent*, 20.

⁸ Anderson, *On Being Human*, 33.

⁹ Ibid., 33.

¹⁰ Ibid., 33-34.

relation with God designated by the seventh day. Perhaps there is a clue here as to what is distinctively human. The human may be differentiated from all that is of the sixth day, even its own creaturely nature, by the Creator's summons to participate in the seventh day.”¹¹ Anderson writes:

For all creatures but the human, creaturely nature determines destiny. There is no way for creatures to escape being what their nature determines them to be. A creature's destiny is determined by a creaturely nature; and creaturely life itself becomes ‘fate’ in the sense that whatever befalls the creature “naturally” becomes the fate of the creature. The human creature, in dependence on the determination of the Creator's summons to be in relation, escapes the blind determination of creaturely nature itself...It is given a destiny which lies outside the determination of its creaturely nature. The destiny is the determination of the creative divine Word. Biblically, it is expressed by the summons into the seventh day of God's own perfection and rest...This is the biblical concept of freedom: not to be determined by the creature of the sixth day, but to be drawn into the seventh day by a determination to be oriented toward fellowship and participation in the life of God.¹²

From the perspective of an Adventist pastoral theology, the gap between theology and psychology is closed with a Sabbath-oriented theological anthropology that takes seriously the summons of God to participate in God's life and presence. Pastoral psychology affirms the psychospiritual relation between the *psyche* and the *pneuma* of humanity and approaches the human as containing a deep mystery with an inner life not easily navigated. As such, the human dilemma can be discerned and heard. What might appear symptomatically as psychological impairment or neurosis may, in fact, reflect a need to find a meaning and purpose to one's existence.

A Sabbath-oriented theology theorizes that the divine Word which summoned humans into being does not cease to summon all humans into God's presence. The Word is never merely past tense; rather, in the ritual of Sabbath-keeping the Word as story and ritual is ceremonialized as release, redemption, and inclusion into participation in the life of God. This concept is developed in the book of Leviticus,

¹¹ Ibid., 23.

¹² Ibid., 80.

and it is there that I find the most helpful insights to the construction of a pastoral psychology which can address the sense of fatalism felt by shame-based clients.

Healing Potential of Sabbath Myth: An Emerging Archetypal Metaphor

Myths capture a given society's basic psychological, sociological, cosmological, and metaphysical truths. A society's myths reflect the most important concerns of a people. By giving narrative form to a diverse collection of elements, they help to preserve the society's integrity and assure its continuity and health. The storied elements discovered in the book of Leviticus lead us into this discussion as we observe the *liberating*, *redeeming*, and *inclusive* threads of the Sabbath that have helped to preserve Israel as a society throughout its long history of human suffering. The healing potential of the Sabbath to shape identity and provide unity, purpose, transcendence, and meaning can be observed in the legacy of Israel.

1. Release. Leviticus 25 describes how the temporary weekly release from the hardship of life and social inequalities assumed a heightened and more permanent nature at the time of the sabbatical year (every seventh year-Lev. 25: 8 and in the Jubilee year Lev. 25:8). At these holy times, the Sabbath truly became the liberator of the oppressed in Hebrew society. It is noteworthy that the sabbatical years are technically referred to as “the release,” “the Lord’s release,” and “the year of release” (Deut. 15: 1, 2, 9; 31: 10; Lev. 25: 10). The term release—*aphesis*—is commonly used in the Septuagint to translate the Hebrew designations for the sabbatical and Jubilee years (*shamat*, *shemittah*, *yobel*, *deror*).¹³

¹³ Robert B. Sloan notes that “of the approximately fifty instances of aphesis in the LXX, 22 are found in Lev. 25 and 27 where it translates in most cases as the Hebrew *yobel* ‘year of jubilee’ and in other cases, most notably Lev. 25: 10, it is used to translate *deror*, or ‘release.’ ” See Sloan, *The Favorable Year of the Lord* (Austin, TX: Schola Press, 1977), 37, n. 25.

Isaiah 61: 1-3 provides another example wherein the theme of the Jubilee year is applied to the mission of Yahweh's Anointed Servant. His mission is "to proclaim the year of the Lord's favor" (61: 2), a clear reference to the proclamation of the year of Jubilee (Lev. 25: 10). The designation release—*deror* (v. 1), is the technical term employed to designate the year of Jubilee (Lev. 25: 10; Jer. 34: 8, 15, 17; Ezek. 46: 17).¹⁴ Furthermore, the good tidings (Is. 61: 1) proclaimed by Yahweh's anointed by means of the delightful Jubilee imagery is the promise of amnesty and release from captivity.

2. Redemption. The Year of Jubilee also made provision for what was missing to those who became unable to sustain themselves. If a countryman became poor and unable to support himself, Israel was to assist him as if he were an alien or a temporary resident; he was to be included as one who lived among them.¹⁵ The man and his family were redeemed from an orientation of life that was despairing to one that promised hope. The land was to lie fallow, thus making available free produce for the dispossessed as well as for animals. Slaves were emancipated, if they so desired, and debts between citizens were remitted so that debtors could recover. The Jubilee year also required the restoration of property to original owners. If kinsman (*goel*) failed to redeem one who, on account of financial distress, had sold himself into servitude, God became his redeemer (*goel*) from bondage in the Year of Jubilee (Lev. 25: 54-55).¹⁶

Sabbath institutions, by promising restoration of freedom and sustenance and *kabd* to all the Israelites, became the symbol of the future restoration to be accomplished by the Messiah.¹⁷ The weekly

¹⁴ Bacchiocchi, *Divine Rest*, 145.

¹⁵ Leviticus 25: 35.

¹⁶ Bacchiocchi, *Divine Rest*, 142.

¹⁷ 2 Chron 36: 21 mentions observance of the sabbatical years even during the exile. S. W. Baron argues in favor of the existence and influence of the Sabbath and Jubilee legislation (*A Social and Religious History of the Jews*, 1952, 1: 332-33). Sloan writes: "The popular clamor, prophetic remonstrance's, and eschatological appeal surrounding this ordinance serve

Sabbath rest was a foretaste of *Menuhah*¹⁸—the peace and harmony of the Messianic age. In the same way, the restoration of these annual Sabbaths set the stage for the future restoration and liberation to be brought about by the Messiah. Hans Walter Wolff writes that “on every Sabbath Israel is to remember that her God is a liberator.”¹⁹ The liberation from the hardship of work and from social inequities, which both the weekly and annual Sabbaths granted to all the members of Hebrew society, recalled their historical exodus and foreshadowed the redemption the Messiah would bring to God’s people. Redemption instilled the hope that a *new path was shaped for those redeemed*. The sense of identity as connected to a God whose intention was their liberation, redirects people from a life of bondage to a life filled with celebration and hope.

3. Inclusion. The Year of Jubilee also prevented those who were impoverished from being sold into slavery. It created a means of restoring to the slave a sense of belonging to the people of Israel (Lev. to illustrate both its continuing fecundity throughout the history of Israel and its apparently simultaneous lack of regular, consistent enforcement” (*Favorable Year*, 27).

¹⁸ Interestingly, a study of the theme of the Sabbath rest in the OT and in contemporary Jewish literature indicates that “to the biblical mind” the term—*menuhah*—as Abraham Joshua Heschel explains, “is the same as happiness and stillness, as peace and harmony.” The notion was utilized in the OT to describe not only the weekly Sabbath rest in a land at rest (Deut. 12:9; 25:19; Is. 14:3), where the king would give to the people “rest from all enemies” (2 Sa. 7:1; cf. 1 Kings 8:5), but also where God would find His “resting place” among His people and especially in His sanctuary at Zion (2 Ch. 6:41; 1 Ch. 23:25; Ps. 132: 8, 13, 14, Is. 66:1). This resting place invokes an inner disposition of security, peace, harmony and an end to human restlessness. This rest and peace of the Sabbath, which as a political aspiration remained largely unfulfilled, became the symbol of the Messianic age, often known as the “end of days” or the “world to come.” The “lion would lay down with the lamb,” implies an end to the anxiety that creates tension, such as war, by entering into or delighting in this Messianic age. It will require what Bultmann calls, “an abandonment of man’s own security” into this future, which demands faith. Bultmann calls this state “A paradoxical servitude,” for the “slave of Christ” is at the same time “a freedman of Christ” (1 Cr. 7: 22). Theodore Friedman notes, for example, “Two of three passages in which Isaiah refers to the Sabbath are linked by the prophet with the end of days (Is. 56: 4-7; 58:13, 14; 66: 22-24)...It is no mere coincidence that Isaiah employs the words ‘delight’ (*oneg*) and ‘honor’ (*kavod*) in his description of both the Sabbath and the end of days (58:13- ‘And you shall call the Sabbath delight...and honor it’; 66:11- ‘and you shall delight in the glow of its honor’). The implication is clear. The delight and joy that will mark the end of days is made available here and now by the Sabbath. The Sabbath is an *oneg*, a *kavod*, and a *menuhah*. Like the author to the Hebrews who gives a “fresh approach” to the Sabbath by integrating both the concepts of *sabbatismo* and *katapausis*, I wish to anchor this dissertation on a similar “fresh approach” which asserts that a shame-based life seeks to quiet a restless soul with “*menuhah* or *katapausis*.” With Heschel, the “peace, stillness, and harmony” that Sabbath provides, along with the “delight” and “honor” enjoined, appears to be antithetical to the restlessness and disharmony that shame creates. See Rudolf Bultmann, *Theology of the New Testament*, v. 1 (New York: Charles Scribner’s Sons, 1955), 314-27; Theodore Friedman, “The Sabbath: Anticipation of Redemption,” *Judaism* 16 (1967), 443-49; Abraham Joshua Heschel, *The Sabbath*, (New York: Farrar, Straus and Young, 1951), 31.

¹⁹ Hans W. Wolff, “The Days of Rest in the Old Testament,” *Concordia Theological Monthly* 43 (1972): 500.

25: 43). With indentured service combated and employment assured, provision was made for both personal and collective empowerment.

If one of your countryman becomes poor among you and sells himself to you, do not make him work as a slave. He is to be treated as a hired worker or a temporary resident among you; he is to work for you until the Year of Jubilee.²⁰

This theme of inclusion recurs in the promise of the ingathering of all nations in the Messianic Age. Isaiah describes a time when “from Sabbath to Sabbath all flesh shall come to worship before me (66: 23).²¹ The year of Jubilee was itself an eschatological symbol of universal inclusiveness related to the Messianic age. The prophet Isaiah presents this year-long Sabbath as a symbol of belonging not only for Jews, but also for “foreigners who join themselves to the Lord” (Is. 55: 5). The Jubilee was heralded throughout the land by a blast on a ram’s horn (*yobel*, from which derives the term Jubilee), and Isaiah utilizes the imagery of the Jews gathering in the towns of their origin to symbolize the messianic ingathering of exiles and foreigners in God’s embrace.

As the book of Leviticus demonstrates, as a symbol that connected Israel to transcendence and to their collective identity as a redeemed covenanted people, the timeless quality of the Sabbath is evident in these repetitive Sabbath-keeping threads. Israel’s relationship with this symbol remained dynamic. The archetype which manifests itself in the symbol remained alive, yet, as will be noted, evolved throughout history, each new occurrence took on its own distinctive and historically significant characteristics. With this *inclusive* dimension of the Sabbath, the foreigner is now accepted into the collective society as one who knew his condition prior to freedom. Like the Israelites, his status as one who was once enslaved, but now free, places him as one whose paradoxical existence as freed slave, is understood. The Sabbath *released* the slave from that which bound him, *redeemed* him to a new path of

²⁰ Leviticus 25: 39-40.

²¹ Roy Branson, ed. *Festival of the Sabbath* (Takoma Park, MD: Association of Adventist Forums, 1974), 58.

celebration and hope, and *included* him among those whose status as freed slave was woven into service for a liberating God.

Dan P. McAdams asserts that a myth emerges out of historical and environmental factors, to meet the need for a more developed identity among people.²² We might assume that a given myth's longevity appeals to, as John A. Sanford asserts, an "inner magnet that unites our human nature, and relates it to transcendence."²³ The myth is kept alive by something perhaps primordial in humans that summons the archetypal quality of the myth, and gives to the myth its power to address humanity's need for unity and purpose.

Sanford borrows from Fredrick H. Bosch when he writes that "Christ combined all the aspects of a primordial legendary man in his own being. In Christ we see the ancient primal man reborn in a new way and in a new context."²⁴ An archetypal symbol that connects us to it, and it to us, has a timeless quality that is evident in universal patterns that are repetitious. Sanford mentions that a collective psyche calls it forth.

By an archetype we mean a typical universal pattern. Borsch no doubt had in mind a typical and universal pattern found in mythology, but from the psychological point of view such patterns occur in mythology when there is an archetype in the psyche from which the archetypal myths and legends emerge.²⁵

As quoted above, Sanford describes this magnetic essence of the archetype as "connecting human nature to transcendence." We hear something of that which is organic connected to that which is

²² McAdams, 110.

²³ John A. Sanford, *Mystical Christianity: A Psychological Commentary on the Gospel of John* (New York: Crossroad, 1993), 98. See also Fredrick H. Bosch, *The Son of Man in Myth and History* (Philadelphia: Westminster Press, 1967), 407.

²⁴ Ibid., 98.

²⁵ Ibid.

not. There is a psychospiritual dimension (assuming that by *psyche* we also include the chemical manifestations which contribute to consciousness) that, within the organic entity, yearns for healing, unity and purpose, a sense of meaning that is connected to transcendence. Thus, the timeless and dynamic archetype, avoiding that which is fixed or rigid, is able to shape a forming identity. The archetypal symbol, Jung writes, has a liberating dimension:

There is another kind of symbolism belonging to the earliest known sacred tradition...they point to man's need for liberation from any state of being that is too immature, too fixed or final. In other words, they concern man's release from—or transcendence of—any confining pattern of existence, as he moves toward a superior or more mature stage in his development.²⁶

Jung writes that “what we call symbols of transcendence are the symbols that represent man’s striving to attain this goal.” The goal is higher consciousness.²⁷ The language lends credence to that within the collective psyche of humanity that seeks to evolve beyond or be released from confining patterns that resist universal growth, even those patterns that sustain oneself and one’s community. In some cultures, death as a sacrificial ritual is understood as a passage into a superior stage, just as the notion of liberation or release can be understood to be a journey of renunciation or even atonement for a community’s healing or unification.²⁸

Adventist theologian Samuele Bacchiocchi describes the Sabbath as “uniquely equipped to function as a symbol of both physical and spiritual liberation.”²⁹ Its ritualized repetition reveals something of what Mircea Eliade calls the “primitive ontological conception.” The repetitive

²⁶ Jung, C. G., *Man and His Symbols* (New York: Dell Publishing, 1964), 146.

²⁷ Ibid.

²⁸ Ibid., 150.

²⁹ Bacchiocchi, *Divine Rest*, 141.

participation into a myths inner logic, through time, becomes internalized as a reality whose absence feels meaningless. Eliade writes:

(Myths) reveal the same “primitive” ontological conception: an object or an act becomes real only insofar as it imitates or repeats an archetype. Thus, reality is acquired solely through repetition or participation; everything which lacks an exemplary model is “meaningless,” it lacks reality.³⁰

Eliade describes the Judeo-Christian Sabbath as such an archetype that has meaning. Its repetitive nature, or its *imitatio dei*, reproduces the primordial gesture of the Lord creating a world where restlessness has no antecedent ontological status.³¹ Following the logic of both Bacchicocchi and Eliade, participation in the Sabbath symbol as a community in a repetitive ritual was necessary to the healing process of Israel. It healed the collective memory of slavery and inhumanity; it invited the people to participate in God’s rest and restoration as a covenant people, chosen by Yahweh. The repetition of this liberation symbol provided meaning to what once felt collectively as meaningless. As a people who knew no rest from slavery, the collective memory to observe the Sabbath and the year of Jubilee as periods of rest connected the people to transcendence as well as to the promises of release, redemption, and inclusive participation, in a repetitive way.

This inner logic to bring *release*, *redemption* and *inclusive* participation to all who are restless finds its antecedent in the story of liberation and the Jubilee memorial. This primitive story sets the stage for the inner logic and timeless quality of the Sabbath archetype as it is received in its historical and environmental world. Their new collective humanity internalized the ritual and its inner logic, providing a new identity and a sense of belonging to a people once shamed and alienated. The command to observe the Sabbath was connected unalterably to Israelite liberation. However, this dissertation not

³⁰ Mircea Eliade, *The Myth of the Eternal Return* (Princeton, N. J.: Princeton University Press, 1965), 21.

³¹ Ibid., 23.

only recalls the Sabbath as a memorial of the summoning of Israel into God's transcendent and liberating presence, but also the ministry of Jesus, as God's personifying that which appears congruent with the Sabbath Jubilee, as the moment in which the marginalized and the shamed are summoned into God's liberating presence.³²

It should be noted that this dissertation has an interest in the theological-psychological implications of the Sabbath, its Jubilee, the ministry of Jesus, and the psychospiritual implications of these symbols. It is obvious in this research that assumptions regarding sacred narratives were not the intention of the scribes, or assumptions drawn from textual critics and scholars in the field of biblical historical critical methods. This work should not be interpreted as undermining in anyway the historical research that supports its theological-psychological work. It makes, rather, a theological-psychological assessment of persons who suffer from shame-based disorder. Shame-based persons from faith communities come to counseling asking questions of meaning and purpose, not necessarily history.

The Sabbath Way of Jesus as God's Incarnational Presence:

Jubilee Themes of Release, Redemption, and Inclusiveness in Jesus' Ministry

One way to understand the world in which Jesus lived is to attend to the social dimensions of that world. Shared beliefs, values, laws, customs, institutions, and rituals constructed and regulated such world.³³ His was the world of first-century Palestinian Judaism, ruled politically by the Roman Empire.

³² Ray S. Anderson addresses the theological notion of *kenosis* as God's transcendence into humanity. He writes: "We observed how the transcendence of God progressively penetrated the 'flesh' of Israel, until finally Israel became the 'logos of God'-the suffering servant of Yahweh...One could say that it is transcendence of God in the form of concrete limit which makes possible the transcendence of man in the form of concrete response. Ray S. Anderson, *Historical Transcendence and the Reality of God* (Grand Rapids: Eerdmans, 1975), 144.

³³ Marcus J. Borg, *Jesus: A New Vision* (San Francisco: Harper & Row, 1987), 42.

Marcus Borg helps us envisage the social world of Jesus and the dominant assumptions shaping the consciousness of that time.³⁴ Of significance for this research is the shame-based dynamic, effectively shaping a class-stratified society oriented toward in-group and out-group categories.

John Dominic Crossan writes of Jesus' "open commensality" with those who were socially marginalized.³⁵ By including them at his table, so-to-speak, Jesus positioned himself as one who challenged the in-group category. He embraced as people of value those who by social definition had none. Both Roman society and Judaism recognized the categories that Crossan refers to as belonging to a "patronal system rooted in honor and shame."³⁶ Within the system were those who were highly valued and those who were not. Those deemed unworthy were the marginalized and disenfranchised members of the lower classes.

To the extent that they internalized their station in life, they saw themselves as without worth and value. Those who really mattered belonged to the upper class, which comprised one percent of the population. Members of the lower classes lacked status and wealth and were subject to public humiliation. Economically oppressed, they were often made scapegoats for the shortcomings of the upper class.³⁷ Class evaluations and devaluations determined worth, respectability, and honor. They also determined who was discriminated against and oppressed. In short, ancient society was rooted in economic and political differentiation.

It was in this context that Jesus inaugurated a new world order that he called the kingdom of God, into which he invited people and where he offered them with a new sense of belonging and

³⁴ Ibid., 81.

³⁵ John Dominic Crossan, *Jesus: A Revolutionary Biography* (San Francisco: HarperSanFrancisco, 1994), 66-70.

³⁶ Ibid., 5.

³⁷ Ibid., 70.

identity. He responded to the socially marginalized by changing the standard by which the self was evaluated. He discarded the standards that shamed and isolated. Through his healing ministry and his eating habits, he challenged the accepted social norms. Crossan identifies in Jesus' behavior deliberate attempts to bring about a shared egalitarianism.³⁸ Jesus dined with many out-of-group persons who were considered valueless and marginalized, he associated with publicans and was called a lover of sinners (Matt 11:19; Mk. 2: 15-17). He also cared for the physical and emotional condition of those who had no access to the kind of care available to the privileged.

Public response to the healing acts performed by Jesus on the Sabbath demonstrates the controversy he stirred in those with a passion for liberation. His actions fulfilled Messianic expectations.³⁹ These acts of healing and open commensality made available to the social outcasts of his time are congruent with the Jubilee's inner logic; one that inaugurates an acceptable year of the Lord that promised good news to the poor.⁴⁰ Dining with outcasts and healing those who were regarded without value makes Jesus also congruent the Jubilee-Sabbath tradition of offering release, redemption, and inclusion.

To reference every indication of *release*, *redemption*, and *inclusiveness* in Jesus' ministry would be exhausting. Sufficient for our purposes is to focus on three perspectives of one parable, as drawn from Crossan's research, which seem to best illustrate the theme of commensality and its effects on the socially marginalized.

³⁸ Wimberly, 23.

³⁹ Bacchiocchi, *Divine Rest*, 149.

⁴⁰ Samuele Bacchiocchi, *The Sabbath in the New Testament*, (Berien Springs, MI: Biblical Perspectives, 1985), 68.

Commensality and Inclusiveness

John Dominic Crossan contrasts the ministry of John the Baptist and that of Jesus as seen through the eyes of their opponents. He writes, “John fasted and they called him demonic; Jesus ate and drank and they said he was “a glutton and a drunkard, a friend of tax collectors and sinners. It is obvious why John, as an apocalyptic ascetic, was fasting, but what was Jesus doing?”⁴¹ Instead of fasting, he was at table, eating and drinking.

In Jewish society, as in Mediterranean society of that time, table fellowship followed a hierarchy of economic discrimination, social hierarchy, and political differentiation. That must be understood to grasp the significance of Jesus’ actions. Crossan argues that Jesus did not simply engage in the social act of eating together, of enjoying simple table fellowship. He engaged in what anthropologists call *commensality*—from *mensa*, the Latin word for table—which understands the rules of tabling and eating as a reflection in miniature of the broader social patterns of association and socialization.⁴²

It is in this context that Jesus sits at various tables and in which he sets the parable of the Kingdom of God, likening it to a banquet. The parable is found in the Q Gospel, with divergent versions in Matthew 22: 1-13 and Luke 14: 24. It is also found in chapter 64 of the Gospel of Thomas, wherein a master prepares a dinner and sends his servant to invite notable guests. After the servant reports a series of prominent persons declining the invitation the master says to his servant, “*Go out on the streets and bring back whomever you find to have dinner. Buyers and merchants will not enter the places of my father.*” The replacement guests are socially marginalized persons in contrast to the merchants and buyers—those with social definition--who were originally invited. Crossan compares Jesus’ statement in

⁴¹ Crossan, 66.

⁴² Ibid., 68.

the Gospel of Thomas with Luke 14: 21b-23 and Matthew 22:9-10. Luke writes, “*Go to the highways and hedges, and compel people to come in,*” and Matthew writes, “*Go to the thoroughfares, and invite to the marriage feast as many as you find.*” “In both cases,” Crossan writes,

separate interpretations have divergently specified the replacement guests. Luke mentions the outcasts and Matthew mentions the good and the bad. If one actually brought in anyone off the street, one could, in such a situation, have classes, sexes, and ranks all mixed up together. Anyone could be reclining next to anyone else, female next to male, free next to slave, socially high next to socially low, ritually poor next to ritually impure.⁴³

What Jesus' parable advocates, therefore, is open commensality, eating together as equals in the sight of God who disdains economic discrimination, social hierarchy, and political differentiation. Such egalitarian commensality is the parable's radical threat and is Jesus' response to the social definitions and standards of his day. Crossan adds:

Jesus is a glutton, a drunkard, and a friend of tax collectors and sinners. He makes, in other words, no appropriate distinctions and discriminations. And since women are present, especially unmarried woman, the accusation would be that Jesus eats with whores, the standard epithet of denigration for any female outside appropriate male control. All of those terms--tax collectors, sinners, and whores--are in this case derogatory terms for those with whom, in the opinion of the name callers, open and free association should be avoided.⁴⁴

Similar to the Jubilee with its message of *release, redemption, and inclusion*, Jesus' message of the Kingdom of God *releases* persons from rules and standards that minimize their sense of humanity, accepts those labelled unacceptable by a socially stratified culture, and includes them in God's good favour. Jesus' egalitarianism models a society that, Crossan writes, “clashes with honor and shame, those basic values of ancient Mediterranean culture and society.”⁴⁵ He empowered the marginalized to see

⁴³ Ibid., 67-68.

⁴⁴ Ibid., 69.

⁴⁵ Ibid., 70.

themselves through an egalitarianism that *redeemed* their sense of worth and made them feel *included* into God's divine presence. He mirrored back to the shamed and marginalized a new self-perception, one of self-worth, value, and respectability. The inner logic of the Sabbath to *release*, *redeem*, and be *inclusive* was evident in his ministry.

Those who take on an identity based on external hierarchical standards, or the opinions of peers—from what attribution theory understands to be subject/object fusion—the idea of eating together without distinctions, differences, discriminations is irrational and absurd. Jesus responds to a structure of social definition and marginalization which produces the kind of shame described by attribution theory. Jesus sets a precedent for the socially marginalized to move from seeing themselves through the eyes of others—and outer standards that fragment the self. He invites them to see *through* his words about God's love and grace, themselves, as acceptable. Jesus unveils for them a new, true, liberating standard that *releases*, *redeems*, and *includes* them into God's presence, from that shaming standard in their society which did the opposite. A new hermeneutic of the self is realized, as Jacob Firet describes, that sees through to a higher truth grounded in God's love and act, rather than some other standard.

Much as the seventh day summoned humans into orientation with God, so does Jesus' presence *summon* persons to himself. In drawing persons to him, he revealed the *telos* of God to bring *release*, *redemption*, and *inclusion* into God's presence. These acts of ministry characterize what this research calls the Sabbath Jubilee-like ministry of Jesus. Yet, how he brought people towards this *telos* of God was through a process of discernment and innovative risks where the truth of something was opened up to the person; a moment occurred that opened to the person a way of self-perception otherwise unknown. This research calls that moment, a hermeneutical moment. The stories appear to show us that Jesus healed with a higher consciousness, one connected to God's ministry of ultimate *release*, *redemption* and *inclusion* for all who suffer and are alienated by shame and evil structures.

Jesus' Sabbath Ministry of Discernment

The narratives of Jesus appear to show how Jesus summoned people to himself, either simply by inquiry, having witnessed or heard his ministry, or having been touched personally by his acts. To illustrate this assumption, we turn first to the story of Jesus' encounter with Nicodemus as recorded in the third chapter of John's gospel; and then to another story where accusations against Jesus are made by other religious leaders in John 9. These two are provided as an illustration of how the therapist—story-teller—can sort through other stories of Jesus life and ministry, and search inner meanings that might be used to help clients discern their own life story, and its connection to both themselves and a higher reality.

Two Stories of Discernment and an Innovative Response

1. The first story simply describes how this teacher of the Pharisees, a member of the ruling council visits Jesus by night (Jn. 3:1). Pastoral counselors who use story-telling as a therapeutic technique might utilize the details of the “night” visitation as opposed to a day visitation. Perhaps the teacher of Israel wished to be avoided, or remain clandestine. Those who work with shame-based clients are familiar with symptomology that induces a tendency to hide, remain secretive, and avoid exposure. Innovation is possible as therapy stimulates the client’s awareness as to what it is she may feel “exposed” to, and examples can be provided by referring to the stories of other saints who hide and avoid honest conversations, and yet are still welcomed into God’s presence.

The story continues as the teacher acknowledges Jesus’ power to perform miracles, and by doing so, acknowledges God’s presence with him (v. 2). For the Adventist who seeks God’s presence in the

ritual of Sabbath-keeping, yet wrestles with shame, the story might provide consolation as God's presence in Jesus welcomes the shamed into his spatial reality. We are reminded of the open commensality of Jesus among the marginalized. The presence of the pastoral counselor might vicariously mediate the presence of God as the process of therapy is one way in which the client sits at the *mensa*, with the therapist, and opens his life. As the shamed client now both re-hears his story in therapy against the sacred stories that measure much of his behavior, an opportunity emerges to de-mythologize the personal shaming narrative through a new way of seeing the self, as presented by the pastoral counselor. The pastoral counselor discerns through the sacred story that once shamed a new way of re-telling it that now empowers. The client gradually experiences an invitation into fellowship with God through the mediation of the grace-filled pastoral counselor.

Returning to the narrative of John's gospel, Jesus declared, "I tell you the truth, unless a man is born again, he cannot see the kingdom of God" (v. 3). At this point, we might say that Nicodemus failed to discern the inner meaning of Jesus words, and stumbled over his own uncertainty. Consequently, he retreated to a kind of formal logic, "How can a man be born when he is old? Surely he cannot enter a second time into his mother's womb to be born!" The narrative has Jesus provide a helpful insight into the formal mind of the teacher. Jesus says, "The wind blows wherever it pleases. You may hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit" (v. 7).

Theologically, the mention of this "wind," the Greek word "*pneuma*," comes to humans from outside the self, or eschatological future. The symbol serves the pastoral counselor by including into the counseling process an eschatological initiative on God's part to have us meet God, at God's choosing. Event (life circumstances that led to counseling) and Word (re-framing event through sacred narrative in the encounter between pastoral counselor and client) provide the context for the "hermeneutic

moment.”⁴⁶ It leaves room to discern in the counseling event how the “*pneuma*” of God encounters us in unconventional ways, “wherever word and event “happens.”⁴⁷ The events are whatever happens in life’s moments where the word can direct itself in ways that invoke inner dialogue. Innovation of this kind in therapy is purposeful when we risk re-framing the narrative in imaginative ways. We take a theological-psychological risk, and speak of God’s intention to provide clarity to one’s psychospiritual dilemma by taking serious a *pneuma* connected to this seventh day that draws us to itself. The *pneuma* of God summons us to embrace that within ourselves which we, and our clients, often avoid.

Discerning from the story a symbol which speaks to the human need to search *outside* oneself for meaning and purpose, and simultaneously revealing the human need to be *more* than just what shame based memories tell us, reveals something of the discerning power of Jesus to “hit the mark.” It is as if Jesus were telling Nicodemus, “What are you really longing for?” It is as if Nicodemus were summoned to this encounter in order to see himself and discover the mystery of God in a way he never imagined, *through* his encounter with Jesus. The wonder of the story is not only that the *pneuma* of God represents the summoning of God towards human beings, but that this *pneuma* “blows where it wills,” it is, in other words, free to do its own bidding.

A depth approach that honors the “primordial transcendence” in the human as described earlier by Ulanov, embraces the mystery of God, and can discern through the affect of the client a confusion that needs to be differentiated, and challenged by conversion. The pastoral counselor can usually lean on the Christian tradition which upholds *metanoia* and conversion in the care of souls as a way of leading them out of despair and into peace.

⁴⁶ Firet, 95-99.

⁴⁷ Ibid., 31.

2. The second story where discernment is discovered is in John 9. Jesus performs a miracle on the Sabbath, and heals a man born blind. He is challenged to give some explanation as to why this man was born blind. An interpretation of the text appears to show how public humiliation of this man was a way to stumble Jesus' approach to God's acceptable year of all who were sick, poor, and marginalized. As described above regarding the shame class status of Jesus' society, the blind man became a social scapegoat in a society that evaluated, or devalued, persons on the basis of their social status.

Jesus' response is that "neither this man nor his parents sinned" (v. 3). It can be inferred that his response is not intended to exonerate the blind man and his parents from the inherent human condition of sinfulness. Rather, the text seems to imply that Jesus collaborates with the full human narrative of the person in the healing. There is no detaching the human narrative of the man's blindness to sin, "he was born so that the works of God might be manifested in him" (v. 3-4). The healing occurs simply so that the works of God to *release, redeem, and include* people into God's presence can be manifested on that particular Sabbath day. The humiliating condition of poverty and blindness of the blind man had no link to his moral life. God did not inflict blindness on him due to some moral lapse, either on his part or on his parent's account. It is possible that these kinds of associations were common at the time of Jesus, as they are common in our current times. Jesus' unexpected response is that "as long as it is day, we must do the work of him who sent me" (v. 4). He spits on the ground, makes mud with his saliva, places it on the man's eye, orders him to wash himself at the pool of Siloam, and the man's eyes are opened (v. 6-7).

As in the case of Nicodemus, who is welcomed into the presence of Jesus and brought to see himself *through* Jesus' ministry as the hermeneutical moment, this man too is *released* from the bondage of visual impairment, and brought to the hermeneutical transformation (v. 38). The ones who remained blind, as it were, are those who could not discern the inner logic, or *telos*, of Jesus' ministry, namely, to bring *release, redemption, and inclusion* into God's presence. And what better day to bring release to the

afflicted than on the Sabbath day itself! The Sabbath ritual is thus not abstracted from its association and legacy to God's primary act of liberation, redemption and invitations of all humans into His presence.

It is my contention that the Sabbath has archetypal features, pointing to its potential for healing and rest, not only of the physical and emotional, but spiritual restlessness as well. Jesus, as the personification of the Sabbath rest, brings the reality of this dynamic archetype from "primitive commandment" form, in the Old Testament, into a new historical reality. Jesus appears to do naturally on the Sabbath day what is the inner logic, or *telos*, of this archetypal symbol. In this sense, "the Sabbath was made for them." It was designed for their well-being and grounded in their liberation history, never to be observed as apart from this liberating tradition. The biblical narrative reads: "Some of the Pharisees said, 'This man is not from God, for he does not keep the Sabbath'" (v. 16). That voice can be heard as an oppositional voice in the inner dialogue, a voice that abstracts from the whole inner movement of being set free. This voice must be differentiated from the inner fusion described in Chapter 2, and not allowed to contaminate the inner process towards individuation of the psyche.

Obviously this is interpreted symbolically, but that is the nature of depth psychology, namely to discover in the symbols threads that open understanding and connect us to the *mysterium*. A theology of the Sabbath employs a psychological insight within the narrative which encourages the client to discern, not only how God-images and theological narratives can distort our sacred spaces, but how they can also potentially contribute to our wholeness.

The story serves to remind those suffering from shaming God-images that inner voices can influence our self-perceptions in such a way that our sense of wholeness comes second to obedience to God. God is distorted to fit our shame-based self. In the biblical account it is obvious that the "Sabbath ritual that was made for humankind" became more important than humanity itself. Having abstracted the truth of the Sabbath as that which points to *release*, *redemption*, and *inclusion*, the shaming voices, as

personified by the religious authorities in the text, failed to discern that Jesus was the “Lord of the Sabbath.”⁴⁸

A depth psychology approach to pastoral counseling that is informed by a theology of the Sabbath can discover archetypal language in a variety of places in this narrative. The language of darkness, blindness, the alchemy process of spit and mud, and the instructions to wash at the pool can be a way of encouraging the shame-based client to interpret the counseling process as a way of instruction that is inspired by God. The lack of insight on the part of the Pharisees provides the client with information on how shaming religious voices can be masked, taking the appearance of pious living. The aim is to hear *through* the text “oppositional voices,” and arrive at self-understanding by hearing the myth in a new way. Divine rest is linked to the inner logic of the archetypal Sabbath, and utilized creatively as a discerning quality in the counseling context.

The enduring myth ritualized in Israel soon evolves from Jesus’ personification of the Sabbath Jubilee into that of the cosmic Christ. Throughout, the archetypal symbol stays alive, dynamic, and speaks to and provides consolation to the historical reality which cried for innovative life. We now turn to the evolution of the Sabbath archetype in the history of the church. The New Testament Epistle to the Hebrews is the basis of our discussion.

Book of Hebrews as Sample for a New Sabbath Hermeneutic

The New Testament book of Hebrews represents a careful and elaborate argument in which the church’s situation is compared with that of Israel in its forty years wandering in the wilderness. On the

⁴⁸ For an excellent work which helps to delineate the voice of the Pharisee as a type of “inner Pharisee” in us, see John A. Sanford, *The Kingdom Within: The Inner Meaning of Jesus’ Sayings* (Rev. ed. San Francisco: Harper & Row, 1987), 70ff. Sanford devotes a chapter to this inner dialogue in the narrative form.

basis of the Old Testament scriptures, the author strenuously contends that there is a “Sabbath rest for the people of God,” towards which his readers, or the church, must strive. They, like ancient Israel, are a people on the way, although their goal is not the attainment of an earthly territory of kingdom, but one that is future and heavenly.⁴⁹ D. Moody Smith adds:

The author views the church as the wandering people of God. Although this conception is based upon an interpretation of the Old Testament, it is also related to the actual situation of the church to which the author wrote. Plainly in need of challenge, in danger of losing faith and never reaching the Promised Land, the church faced the danger of weariness after the enthusiasm and hope of the earliest days had faded—perhaps when the first apostles had died.⁵⁰

A new hermeneutic appeared necessary. The collective myth of a new order or the eschatological promise appeared to be delayed. Rabbi Samuel Sandmel adds a slightly different twist as to the audience to which Hebrews is addressed; he speaks of a tension within the church to either retain Christianity’s Jewish legacy—by re-interpreting its Jewish antecedents—or to discard it all together. He views Hebrews as a poor, but necessary, historical attempt by a certain sector of the church to re-imagine the story of Christ from within Old Testament history, albeit, with some limitations. He writes:

The church came to regard the Old Testament as its special possession. Indeed some Christian books which were not included in the New Testament collection go further and suggest that the Hebrew version of the Old Testament, in the proud possession of the Jews, was an invalid forgery of the Christian Greek Scripture. The occasional Christian desire to do away entirely with the Old Testament was met by the overwhelming and prevailing response which is well articulated in Hebrews: The Old Testament was good, but had some limitations.⁵¹

⁴⁹ Robert A. Spivey and D. Moody Smith, *Anatomy of the New Testament: A Guide to Its Structure and Meaning*, 3rd ed. (New York: Macmillan Publishing, 1982), 428-29.

⁵⁰ Ibid., 429.

⁵¹ Samuel Sandel, *A Jewish Understanding of the New Testament* (Woodstock, VT : Jewish Lights Publishing, 2005), 234.

This particular development affords an example of conditions that were ripe for a recasting of the archetypal story of Jesus. To a church in danger of losing its faith, a re-mythologized story of Jesus would provide some consolation and give meaning and purpose to a delayed *parousia* or kingdom. It also provided a segment for cultured Christians “for whom the story provides a quasi-philosophical substantiation of Christian claims.”⁵² Consequently, what we have in Hebrews is a new hermeneutic, a re-mythologized version that speaks to a particular development in the historical and collective consciousness of the church that was ready to receive a new revelation.

In Judaism, God had spoken, in older times, through prophets. In Christianity, God spoke through a Son. Formerly there was a Law, ordained through angels. Now there was salvation through the Son. Moses was faithful in God’s house. Jesus, however, was the builder of that house, and therefore more glorious. Moses had led Israel out of Egypt, hoping to lead them to the land spoken of as God’s rest, but rebellion and infidelity had moved God to swear that the disobedient would not reach the rest. Now a new abiding rest was available, successfully to be reached by the faithful.⁵³

Perhaps we cannot ascertain the historical intentions of the author of Hebrews and are left with a good enough explanation, but what we can say for sure is that myths take into consideration the particular developmental and environmental circumstances within which the myth and the mythmaker are embedded. A life story, such as that of the travails of the people of Israel and of Jesus of Nazareth, when viewed from an archetypal symbol for another time and place, needs to be restated so as to demonstrate its relationship at a profound level to a different time and life circumstance.⁵⁴

⁵² Ibid., 233.

⁵³ Ibid., 228.

⁵⁴ McAdams, 110.

For the author of Hebrews, new insights into the meaning of Israel's wanderings, Sabbath rest, and Jesus as the cosmic high priest was birthed from what McAdams calls a "more developed identity."⁵⁵ To say that the myth develops is to suggest that identity is progressive, that we make progress over time in search for unity and purpose. Perhaps the church of that particular time and space demanded some unity and purpose, some compelling meaning to their experience, a way to make sense of what had yet to happen in their history. A way had to be found to make the story of Jesus and his resurrection specifically connected to their story of restlessness.

A cosmic Christ as high priest in heaven might have seemed appropriate. A story of Sabbath rest that looked inward rather than outward might have contributed to their understanding of Christian piety and offered an assurance of divine mediation and empathy in a time of spiritual unrest. In this sense, we can speak of an archetypal image found in the Sabbath symbol of rest and in the historical Jesus turned cosmic. Both are larger than life symbols, whose dynamic presences have over time and through varying circumstances created a sense of unity and purpose. The evolutionary trajectory of the Sabbath archetype from a commandment, to a location, to a personification in Jesus ministry, to that of an inner disposition, is what needs to be explored in more depth.

The Inner Dimension of Sabbath Rest

The writer applies the ancient story of the Exodus journey into the land of rest as a metaphor for the Christ event, and the Sabbath as a foreshadow of a rest yet to be entered. In the Old Testament, this rest was associated with both the physical land of Canaan and the metaphysical Messianic Age.⁵⁶ The

⁵⁵ Ibid., 110.

⁵⁶ The viewing of the Sabbath as the symbol and anticipation of the Messianic age gave to the celebration of the weekly Sabbath a note of gladness and hope for the future. Theodore Friedman elaborates further and shows how Sabbath

author of Hebrews expands that vision, suggesting the land of Canaan as a symbol of an eternal rest that comes in Christ (Heb. 3: 9-11). Although many did not enter the land because of their disobedience, the Messianic age in Christ will be characterized as a time “where sins will no longer be remembered” (Jer. 31: 34), signifying a rest that will be available to all.

A distinguishing characteristic of this rest is that it is internalized; it is experienced as an inner disposition, a “faith response to God,” writes Samuele Bacchiocchi, where one is available to hear his voice.⁵⁷ Faith might argue that what once brought self-condemnation has been removed, as self-loathing and inner turmoil is released through self-acceptance. The self-condemned and those familiar with turmoil are embraced by a holy God via the mediation of his cosmic high priest.⁵⁸

In this new hermeneutic, “rest” involves the resolution of an inner restlessness that arises from the need for forgiveness and self-acceptance. The rest yet to be entered is identified by the author of Hebrews as quite different from the “place of rest” to which Joshua led the Israelites (Heb. 4:8-11). This rest is not reached by marching to a geographical location, but by an internal journey. It is discovered in one’s inner life. The writer to the Hebrews states that the “Word of God...is able to judge thoughts and intentions of the heart” (v. 13-14). Further, “No created thing can hide from him; everything is uncovered and open to the eyes of the one to whom we must give account of ourselves” (v. 13). The focus is inward. God’s word speaks to one’s interior life.

regulations established by the school of Shammai were designed to not only remind Israel of how the land is a place of rest but a foretaste of the Messianic age. Friedman, 447-52.

⁵⁷ Bacchiocchi, *Sabbath in the New Testament*, 76.

⁵⁸ Self-forgiveness and self-acceptance is clinically necessary for one to experience psychological freedom. Consequently, self-contempt and self-condemnation, both symptoms of shame, need to be addressed in a ritualized form of which Sabbath adherence could serve as a therapeutic remedy. Bacchiocchi writes, “The human heart longs for constant reassurance of divine forgiveness, acceptance, and salvation. We want to know, ‘Has God really forgiven and saved me?’ In the Scripture, the Good News of divine forgiveness and salvation is proclaimed not only through symbols. Symbols such as circumcision, the tabernacle, baptism, the Lord’s Supper and the Sabbath have helped believers conceptualize and experience the assurance of divine redemption.” Samuele Bacchiocchi, *The Sabbath in the New Testament* (Michigan: Biblical Perspectives, 1995), 50.

Understood psychologically, God's Word provides a point of safety from which one can see oneself as *dis-integrated*⁵⁹ and alienated, yet without feeling shamed. The irony is that in the biblical tradition, to be seen by God is to respond by immediate death due to exposure of one's sinfulness before a holy God (Ex. 33; Is. 6). However, in this now more developed period, the holiness of God does not condemn, but embraces sinfulness as mediation is provided, and what once felt like self-conscious exposure is experienced as unconditional love. Ebeling's new hermeneutic, applied to the myth, helps one see oneself *through* the Word to the truth—the truth of the accepting God and the truth of the acceptable self. Firet's proposed meaning of *hermenia* (*helping one to reach understanding*) is not something we encounter "out there," but something we discover within.

The myth tells us that God's Word can see distorted thoughts and disenchanted hearts and still affirm one's worth. We discover grace and redemption as God affirms their restless condition as the cosmic Christ, one who empathizes, is high priest that intercedes for the church. The dominant themes of shame present are: exposure, hiding, self-loathing, inner turmoil; and so is the remedy to heal the shame: acceptance on the basis of a new standard. The old standard impelled the shame-based to hide.⁶⁰ The new standard removes the shame, uncovers what was hidden, and replaces with truth what was made false. "For it is not as if we had a high priest who was incapable of feeling our weaknesses with us" (v. 15). Jesus, the new high priest, gives us confidence that we can approach our exposed selves under a norm that is efficacious, self-accepting and grace-filled (v. 16).

⁵⁹ Integration involves making use of all parts, whereas dis-integration is the absence of dialogue among the parts. Pastoral care and counseling must enable freedom on the part of those cared for to be seen as psychologically "dis-integrated," yet without shame. Pastoral care *releases* from the binds that create fear of being false, *redeems* into a new path from a false one, enables *paradoxical living* as it invites all into *inclusive* community where new stories are formed. The aim is to have the shamed see themselves *through* the exchange of clinical pastoral care, and experience God's love and truth in the process.

⁶⁰ Kaufman writes, "Beyond exposure itself, how is one to openly express what must seem as one's inescapable flaw as a human being? This alienating, isolating effect of shame also prevents us from conversing directly about the experience. However much we long to approach, to voice the inner pain and need, we feel immobilized, trapped, and alone in the ambivalence of shame." Kaufman, *Shame*, 9.

It is obvious the author of Hebrews did not have clinical goals in mind; however, this writer sees an inescapable connection between the compassionate concern that reaches out from within the archetypal symbol of Sabbath rest and the cosmic Christ, and the need for compassionate healing among Christian persons living with inner restlessness. The archetypal symbol of Christ and the Sabbath appears to have been summoned by a collective unconscious that was ready to receive a new hermeneutic. Jung writes:

Christ would never have made the impression he did on his followers if he had not expressed something that was alive and at work in their unconscious. Christianity would never have spread through the pagan world at such astonishing rapidity had its ideas not found an analogous psychic readiness to receive them.⁶¹

A new hermeneutic that integrates the archetypal story of Christ with the Sabbath symbol has the potential to bring about *release* from shame's restlessness. Re-framing what has been experienced as shame within a community that keeps alive the dynamic timeless quality of the archetype, can contribute to the healing potential it holds. Thus we build a new hermeneutic of the Sabbath that incorporates *redemptive* actions while it honors the inner logic towards wholeness.

Myths incorporate archetypal symbols that remain viable today if our imaginations are active enough to make us conscious of, and curious about, our identity.⁶² The book of Hebrews appears to be written for a community whose identity was threatened and its holding environment shaken. Consequently, it may have been possible to witness an emerging hermeneutic which spoke of a consoling Christ that mediates, and empathizes with those who feel as wanderers. As Jesus was one who embodied shame, a wanderer of sorts, alienated from his own, yet at one with God, the risen Christ

⁶¹ Jung, "Answer to Job," 409.

⁶² Harold P. Simonson, *Strategies in Criticism* (New York: Holt, Rinehart & Winston, 1971), 34.

provides a new way of empowering those who are wanderers, shamed, as they discover in his story the basis for re-framing their own. McNish writes:

In the very shadow of his shame and suffering Jesus spoke of his sense of union with God and his hope of bringing his followers along into this union. Thus he said, “I am in the Father and the Father is in me” (Jn. 14:10), and “The Father and I are one” (Jn. 10:30).⁶³

Their imaginations appeared ready to embrace a new way of reframing what felt like loss, and provide new unity and purpose. Shame and suffering is an empathized reality which the divine understands.

However, the New Testament goes further in its application from then and now, as the notion of Sabbath rest, like the notion of liberation, became narrower, redefining those sacred symbols that sustained the community. For example, in the New Testament “*aphesis*” release, is often used with the meaning of “forgiveness,” and, rather than speak of an external release, speaks of the *release* from sin—sin being an inner experience of bondage (Mt. 5:21-23; Mk. 7:17-23; Ro. 7:14-25).⁶⁴ What was once externalized as bondage from debt and liberated by the Jubilee and Sabbath rituals, appears to be internalized as captivity in sin redeemed by the Jubilee-like Sabbath ministry of Jesus.

If we borrow the hermeneutical method used by the writer to the Hebrews in which the land of Canaan served as a metaphor of Sabbath rest, “*aphesis*” can be viewed psychologically as the inner logic of an archetypal symbol that seeks the *release* of that which binds the subject to whatever it is that prevents inner rest. For ancient Israel, it meant the forgiving of debts, for Jesus it was the forgiveness of sin, and for the early church, the mediation of the high priest for those sins that tormented and lingered in the wake of the *parousia*. It is the argument of this writer than in its symbolic evolution, the symbol

⁶³ McNish, 138-39.

⁶⁴ Rudolph Bultmann, “*aphesis*,” *Theological Dictionary of the New Testament* (1974), 1:511. “The noun *aphesis* almost always means ‘forgiveness.’ ”

can include the “forgiving” of internalized standards, or, internalized “debts” that invoke self-conscious, shame-based evaluation.

Similarly, the inner logic of “*redemption*,” once observed as God’s intervention in history, speaks more directly to immediate human needs as Bacchicocchi writes:

In a sense there is a deliverance from Egyptian bondage which is not limited to a particular country or century but which may recur in every country, in every age, and in every soul.⁶⁵

Redemption involved a movement into a new land of hope from a land of bondage and misery; a new direction, from “there” to “here.” The redemptive movement may speak to a new psychological point of reference that has now been summoned by the historical moment, bringing to consciousness, from a Jungian perspective, the primordial hidden, yet evolving archetype that is dynamic and residing in the collective unconscious; or, for the sake of the faith-based, God.

In this redemptive movement, the Sabbath symbol can now appear as a holistic unifying symbol of restoration for generations to come that serves as a symbol of divine oneness. The Jewish psychotherapist, Estelle Frankel, in her work, *Sacred Therapy: Jewish Spiritual Teachings on Emotional Healing*, speaks of the symbol’s power as a movement where “doing,” as in the bondage of slavery, is transformed into “being.” She writes:

On the Sabbath, say the Hasidic masters, creation is restored to its roots in divine oneness, for by returning from doing [in the place of bondage], on the *Shabbat*, we return to the ground of all “being.” The Hebrew word for Sabbath comes from the root ‘*shav*,’ which means to return or be restored. On the Sabbath, we are each given a chance to return to the garden of paradise, as it were, so that we might be nourished by the tree of life.⁶⁶

⁶⁵ Bacchicocchi, *Divine Rest*, 141.

⁶⁶ Estelle Frankel, *Sacred Therapy: Jewish Spiritual Teachings on Emotional Healing and Inner Wholeness* (Boston: Shambala, 2003), 232.

The language of redemption as a movement that “returns” from somewhere to a place of “oneness” with God, compliments this research. Along with the reframing of a concept of *aphesis* as *release* from inner binds, and *redemption* towards a new path of oneness is God’s acceptance of those bound in the light of their own human brokenness. We observe the *inclusive* thread of the Sabbath’s inner logic as the oneness involves acceptance of the person in paradoxical growth.

We can now move forward and speak of the healing power of story, specifically, the healing symbol of the Sabbath and all biblical figures that are timeless and larger than life. These figures, forms, rituals, and stories have an explicit goal, Jung describes, as the “depathologizing of life.”⁶⁷ The development of a coherent life story is a major goal in these therapies. The analyst and the client seek to construct more adequate and vitalizing stories about the self.⁶⁸ Weaving into pastoral counseling a process where one’s story is seen “through” the myth can prove to be an experience of healing and growth. One famous re-framing of personal life was written by St. Augustine (AD 354-430). His *Confessions* is a retrospective self-analysis written to regroup and recover from what he described as “shattered and disordered state of mind.” By composing the story, Augustine was able to construct a unified view of himself within a larger story of God’s creation. With this new version of himself, a new hermeneutic was possible as he saw himself “through” the text, and returned to his life with a new direction and purpose.⁶⁹

Pastoral counseling among Adventists who embrace the Sabbath can resort to the same art, and with a similar theological mind-set. As theologians who counsel, we see the centrality of the archetypal significance of the Sabbath symbol, like all sacred symbols, as an imaginative structure which organizes

⁶⁷ Jung, *Men and His Symbols*, 33.

⁶⁸ Ibid.

⁶⁹ P. Jay, *Being in the Text: Self-Representation from Wordsworth to Roland Barthes* (Ithaca, NY: Cornell University, 1984), 36.

religious experience, and helps us, and the client, to understand that the symbol has some relation to the process of human development.

Having laid out the theoretical foundations and rationale for such work, I now turn to a discussion on the healing potential of the Sabbath's symbol's inner logic.

CHAPTER 4

THE HEALING POTENTIAL OF THE SABBATH SYMBOL'S INNER LOGIC

Be grateful for whoever comes, because each has been sent as a guide from beyond.

—Rumi

Introduction

Building on the previous chapter's discussion of the history and theological significance of the notion of Sabbath, and on the argument made earlier that the experience and symbol of the Sabbath contains a meaningful inner logic, we now turn to explore the healing potential of this inner logic for person's living with shame. I will also argue that the healing of the Sabbath's inner logic described as *release, redemption, and inclusion*-can also be discovered in other faith symbols. As mentioned in my introductory chapter, upon the commencement of this dissertation, my focus was exclusively on the inner logic of the Sabbath symbol. However, research, writing, and pastoral counseling with members outside the Adventist community prompted me to explore how the psychospiritual inner logic that the Sabbath possesses can be discovered in symbols unique to their own traditions. The chapter reflects this change in my own thinking.

The discussion of inner logic and archetypal symbol will be constructed along three axioms which address specifically the inner logic of the Sabbath symbol and its association to the healing of shame; the potential this symbol has in providing the same inner logic in other faith symbols will also be introduced. The goal of such discussion is to provide a model for the pastoral counselor to use with the shame-based client. The axioms are as follows:

1. The Sabbath symbol contains an inner rationality associated with an evolved archetype; discerning and discovering this inner rationale and its power to *release* clients from rigid shaming inner maps is the mutual therapeutic task between pastoral counselor and client. What holds true of the Sabbath symbol can also be applied to the inner rationale of any presenting problem and faith symbols of other religious traditions. Once the inner rationale of a presenting problem is discovered, the potential for the unconscious to activate a symbol that *liberates* from shaming binds is heightened. Faith in this potential manifestation is based on the mutual belief of God's intentional desire to seek the client's wholeness.

2. Theological conversation can argue that God intended to summon the Sabbath as a healing motif prior to the Hebrews liberation.¹ God embraced and loved the enslaved Hebrew prior to *release*; following this presupposition, archetypal symbols are primordial motifs in the service of a covenant loving God. There is no detachment of the symbol's arrival from the actual human event; rather, the symbol's arrival has an intentional *redeeming* purpose. God affirms the full human narrative, and the Sabbath is a faithful symbol of God's *redemptive* power to guide the client towards a new course of life. The symbol follows no moral code that determines whether it should arrive or not. As such, the archetypal symbol *empowers the client to reframe personal suffering* from a new perspective that is transformative.

3. Similar to the Sabbath symbol that summons to "perfection," and "maturity" in a teleological sense, the Jungian concept of individuation summons the manifestation of symbols that reveal similar intentions for wholeness. Like the Sabbath, once these symbols are embraced for their power to *unify*

¹ Karl Barth's discussion of the covenant as the internal form and meaning of creation is helpful: "We must understand that God is the measure of all reality and propriety, understand that eternity exists first and then time, and therefore the future first and then the present, as surely as the Creator exists first and then the creature. He who understands that need take no offense here. Karl Barth, *Church Dogmatics*, 1/1 (Edinburgh: T & T Clark, 1975), 531. Following Barth's theology, the seventh day would precede the sixth day and grace the presupposition of nature, all of which thwarts God's purposes of restoration. This theological notion compliments the Jungian concept of archetypal primordial images as being in the teleological service of God, to appear as healing motifs in the human drama. The pastoral implications this notion might have in helping a shamed client reframe his human narrative is obvious.

what feels oppositional, the inner logic can be discerned for its *inclusive* quality as shame-based clients move away from rigid self-perceptions, to one that embraces human paradox. The Sabbath symbol, like all faith symbols, can serve as a *unifying* Sacred Self that can bring together what once felt psychologically oppositional.

In summary, the power to (1) discover an inner rationale to presenting problems and *release* the bonds of shame, (2) the power to embrace the full human narrative and reframe suffering by *redeeming* the path towards a more consciousness direction in life and (3) the power to *unify* what feels oppositional and enable *inclusion* into normal self-accepting paradoxical life, is the essence of the Sabbath's inner logic.

The Sabbath symbol is a precursor to other faith symbols, discussed in the following chapter as applied to clinical cases. All three axioms will be included in this discussion; however, in the next chapter emphasis on one axiom over another may be evident depending on the symbolic representation and the nature of case.

The Rationality of Inner Logic in Archetypal Faith Symbols and the Sabbath

A discussion of the inner logic of archetypal symbols in general, and the Sabbath faith symbol in particular, is the entryway towards understanding their potential for *releasing* shame binds, *redeeming* into a new direction of life, and *including* paradoxical self-acceptance through a process of psychotherapeutic discernment and discovery. It sets the foundation for discovering how the particular faith symbol of the Sabbath can be understood as an archetypal Self, a potential sacred center in the personality of the individual. The inner logic and the evolving archetypal symbol are foundational to argue for a way of discerning the healing threads in all faith symbols that seek to bring growth and

healing in the lives of people. Regarding the healing nature of the archetypal Self, the Jungian analyst John A. Sanford reminds us that:

The Self as an archetype is the ultimate basis for healing, since becoming whole is being healed, and being healed means to become whole.²

To begin, let us explore the concept of the “inner logic” as it is presented by T.F. Torrance in *God and Rationality*. T.F. Torrance argues that with the presupposition of a Creator, the created world of reality has a “rationality” given to it, which “imposes” itself upon the mind of the one who seeks to understand it according to this “inner logic.” Torrance writes:

We let our knowledge of things and events in their own states be illuminated by the intelligible rationale directly forced on our recognition by the things and events themselves.³

This “intelligible rationale” is to be discovered as something that, as Ray S. Anderson writes “imposes upon us its own intrinsic historicality.”⁴ As such, knowledge of the “intelligible rationale” is not encountered immediately. Rather, it is discovered, or “arrived upon” through a process of time and discernment.

If people who seek help from pastoral counselors and psychotherapists could express in a few words what their problem really is, and how it might be connected to a larger reality, it would make the work of psychotherapy much easier. Yet, all who practice the art of pastoral counseling know that a process of time and discernment is necessary in order to “arrive upon” and discover what lies beneath, or beyond the presenting problem. In the case of inner logic, there is a respect and openness, indeed willingness and an invitation to let the phenomenon that one encounters, the symptoms, and the human drama surrounding the symptoms, to inform the process on its own terms. In a collaborative process,

² Sanford, *Healing*, 93.

³ Thomas F. Torrance, *God and Rationality* (New York: Oxford University Press, 1971), 169ff.

⁴ Anderson, *Historical Transcendence*, xv.

both client and counselor are guided into perceiving the inner logic of the client, even if the client is not conscious of the process, as long as they are willing to let the process itself reveal its rationale.

This process, it appears, was discovered by Jung and fomented something of his debate against academic psychologists who insisted upon a scientific explanation for “emotional conflicts and the interventions of the unconscious.”⁵ Jung responded by reminding that psychic realities cannot be defined in scientific terms.

He (academic psychologist) can name them, but he knows that all the terms he uses to designate the essentials of life do not pretend to be more than names for the facts have to be experienced in themselves, they cannot be reproduced by their names. No textbook can teach psychology; one learns only by actual experience. No understanding is gained by memorizing words, for symbols are the living facts of life.⁶

The inner logic of psychic realities as experienced in the process of counseling, according to Jung, are discovered in archetypal symbols. It appears that the idea of inner logic discovered in the archetypes, expressed by Jung as “knowledge originally hidden”⁷ compliments this research, as will be demonstrated. An explanation as to the evolution of this process is necessary in order to proceed with our understanding of the significance of inner logic in the archetypal symbol.

The term “archetype” occurs as early as Philo Judaeus, with reference to the *imago Dei* (God image) in humanity. It can also be found in Iranaeus who says: “The creator of the world did not fashion these things directly from himself but copied them from archetypes outside himself.”⁸ To Jung, these archetypes have a correlation with matters that are archaic, ancient, and primordial. In this sense, Jungian theory has never argued against the belief in a divine presence, or, what appears as some form

⁵ Jung, “The Function of Religious Symbols,” in *The Symbolic Life*. Collected Works, v. 18, 248, para. 570.

⁶ Ibid., 249, para. 571.

⁷ Jung, Collected Works, v. 9.1, 7, para. 10.

⁸ Ibid., p. 4, para. 5.

of consciousness outside the personal unconscious which is more typically discussed in Jungian psychological theory as the collective unconscious. As these archetypes are universally manifested and spoken of as “primordial types,” “universal images,” “representation collectives,” discovered in folklore, sacred narratives, manifested in dreams, and in myths,⁹ credence is lent to the potentiality of something larger than our personal experiences and consciousness that can intervene randomly, and perhaps intentionally, in the affairs of humans.

However, there exists, and perhaps always will, ambiguity tied to the nature of the archetype in its collective unconscious habitation, and how it actually manifests itself in the personal realm. According to Jung, only those archetypes designated as “representation collectives” are so because they have yet to be “submitted to conscious elaboration,” (and only then), “become an immediate datum of psychic experience.”¹⁰ According to Jung, “there is a considerable difference between the archetype and the historical formula that has evolved.”¹¹ However, when the archetype has been “submitted to conscious elaboration and becomes part of the human psychic experience,” the archetype is “altered by becoming conscious and by being perceived, and its takes its colour from the individual consciousness in which it happens to appear.”¹² Jung adds:

They (archetypes) are no longer contents of the unconscious, but have already been changed into conscious formula taught according to tradition, generally in the form of esoteric teaching.¹³

⁹ Ibid., 4-5, para. 5.

¹⁰ Ibid., 5, para. 6.

¹¹ Ibid.

¹² Ibid.

¹³ Ibid.

It can be logically inferred that if these archetypes are “submitted,” or “changed,” there is a projection of sorts that pushes the archetypes *into* the traditions by which the archetypes are manifested into esoteric teachings, dogma, and traditions, and symbols. Jung writes:

The projection is so fundamental that it has taken several thousand years of civilization to detach it (archetype) in some measure from its outer object (traditions and esoteric teachings).¹⁴

Jung mentions astrology as one of the early “outer objects,” or traditions, that eventually came to terms with what can be called then the “inner logic,” of the archetype, but not without resistance from other traditions and dogma that ruled the collective consciousness of the day. He calls this inner logic the “scientia intuitiva” discovered in astrology. He writes:

In the case of astrology, for instance, this age-old “scientia intuitive” came to be branded as rank heresy because man had not yet succeeded in making the psychological description of character independent of the stars.¹⁵

Nevertheless, according to Jung, “all esoteric teachings seek to apprehend the unseen happenings in the psyche, and all claim supreme authority for themselves.” The authorities carefully scrutinized the way the evolved “unseen happenings” were to go, so the esoteric teaching, images, and narratives, became the container or carrier of the “unseen happenings,” “revealed knowledge,” or “inner logic” of the archetype. In his essay *Archetypes of the Collective Unconscious* Jung writes a profound and key phrase, which helps us understand something of this history, and how the inner logic of the archetype became diminished within the container of religious institutions:

What is true of primitive lore is true in even higher degree of the ruling world religions. They contain a *revealed knowledge that was originally hidden*, and they set forth the secrets of the soul in glorious images. Their temples and their sacred writings proclaim in image and word the doctrine hallowed from of old, making it accessible to every believing heart, every

¹⁴ Ibid., 6, para. 7.

¹⁵ Ibid.

sensitive vision, every farthest range of thought. Indeed we are compelled to say that the more beautiful, the more sublime, the more comprehensive the image that has evolved and been handed down by tradition, the further removed it is from individual experience. We can just feel our way into it and sense something of it, but the original experience has been lost.¹⁶

Because the original experience of the revealed knowledge that was hidden has been lost does not mean that the human does not long for it, or that revelation ceases in this age of post-modern theology and psychology. Especially so, if the faith of the pastoral counselor and the client is grounded in the belief that behind the process of counseling is a living and active presence who cares about the well-being of humans, and sets forth the “secrets of the soul” *through* this “hidden knowledge.” Indeed, one of the goals of pastoral counseling in particular is to be able to discern its appearance and to follow its guidance in order to keep the soul’s agenda and God’s wisdom for growth in the process.

In its evolution and projection into religious traditions, the symbol has been born, the child of the archetype. The symbol and its revelation for the occasion must be discerned and discovered in the esoteric teaching and sacred narratives which become the carriers of the inner logic of the archetype. The religious symbol carries something of the mystery of its parent, the archetype, as it too has a quality that is esoteric, mysterious, and primordial in its *inner logic*. It is the mystery behind what we call synchronicity or providence, potentialized with a power that can provide meaning to humans and evident in its ancient existence through those myths, sacred narratives, and folklore which Jung so beautifully describes.

Like Jung described above in our quote, the symbol must be experienced “in themselves,” and like the archetype, must be understood on its own terms, much like our concept of inner logic; such understanding requires both discernment and respect since its origins potentially stem from God. When once asked why psychology was the youngest of the empirical sciences, Jung replied: “Simply because

¹⁶ Ibid., 7, para. 10 (emphasis mine).

we had a religious formula for everything psychic-and one that is far more beautiful and comprehensive than immediate experience.”¹⁷

The inner logic of the archetype was now manifested symbolically through sacred writings. However, according to Jung, its influence eventually became altered by those who wrote dogma. Time, and possibly a neurotic paternal masculine supremacy needing to possess and control what seemed spontaneous, mysterious, and creative, stiffened the mystery of the inner logic of the archetype. As a consequence, the symbol lost its power to be a vehicle through which persons discovered that which the symbol pointed to. Jung’s comments on this diminution, particularly regarding the symbols of Christian dogma, are enlightening:

The mystery of the Virgin Birth or the homoousia of the Son with the Father, or the Trinity which is nevertheless not a triad-these no longer lend wings to any philosophical fancy. They have stiffened into mere objects of belief.¹⁸

In their quest for precision, control, and exactness, the collective conscious of the time “quenched the Spirit,” and created systems of thought that were rational within their prescribed notions of rationality. The symbolic became dogma, and its inner logic was influenced, or “contaminated,” by a rational theological system that squelched the mysterious freedom behind the objects. The freedom that once allowed for paradox and process became standards that dictated either acceptance or rejection by God, rules based on absolutes and moral platitudes.¹⁹

¹⁷ Ibid., 7, para. 11.

¹⁸ Ibid., 8, para. 11.

¹⁹ It is my belief that freedom of paradox, process, imagination, and access to the archetypal dynamic power of the collective unconscious emerged again among feminine mystics such as Julian of Norwich, Teresa of Avila, and those in the Gnostic tradition. Many who fled the persecution of those who ruled the collective consciousness of the day are yet to be embraced by traditional circles of Christianity. The resistance to theological exposition in sermons and homilies of traditional congregations are for reasons that Jung mentions: “becoming stiffened by dogma and traditions.” Anything outside the norms of a given traditional theological dogma may be looked upon with suspicion.

These became “mere objects of belief” which often shamed parishioners. The inner logic of the archetype that was connected to the dynamic presence of the being which was believed to be outside the realm of personal consciousness, whether theologically as God, or psychologically as the collective unconscious, was arrested and transformed into dogmas, creeds, and doctrinal formulas. The symbol became what it was told to be, and lost its wider purpose to be that which points to what lies beyond the grasp of reason; it lost the respect it was due for its mystery and myriad ways it manifests itself symbolically throughout history. Jung said it succinctly in *Man and His Symbols*:

A word or an image is symbolic when it implies something more than its obvious and immediate meaning. It has a wider “unconscious” aspect that is never precisely defined or fully explained. Nor can one hope to define or explain it. As the mind explores the symbol, it is led to ideas that lie beyond the grasp of reason.²⁰

However, what is denied and repressed does not cease to exist. The inner logic of the archetype as accommodated in symbol and sacred narratives continues to reveal its potential to guide and heal. When discerned carefully, threads of the inner logic continue to provide healing and clarification of the paradoxical in the human, and inspire purposeful living through its faith symbols and sacred narratives.

Robert A. Johnson tells a story that he alleged was a favourite of Jung’s. It is worth quoting in full as it helps bring us closer to the idea of the inner logic of the archetypal symbol as having its own rationality and healing potential:

The water of life, wishing to make itself known on the face of the earth, bubbled up in an artesian well and flowed without effort or limit. People came to drink of the magic water and were nourished by it, since it was so clean and pure and invigorating. But humankind was not content to leave things in this Edenic state. Gradually they began to fence the well, charge admission, claim ownership of the property around it, make elaborate laws as to who could come to the well and put locks on the gate. Soon the well was the property of the powerful and the elite. The water was angry and offended; it stopped flowing and began to bubble up in another place. The people who owned the property around the first well were so engrossed in

²⁰ Jung, *Man and His Symbols*, 4.

their power systems and ownership that they did not notice that the water had vanished. They continued selling the nonexistent water, and few people noticed that the true power was gone. But some dis-satisfied people searched with great courage and found the new artesian well. Soon that well was under the control of the property owners, and the same fate overtook it. The spring took itself to yet another place-and this has been going on throughout recorded history.²¹

According to Johnson, Jung was particularly touched by this story since he saw how a basic truth can be misused and subverted into an egocentric plaything.²² It is my guess that theology and psychology has suffered a similar misfortune. According to Johnson, the wonder of the story for Jung was that the water is always flowing somewhere and is available to any person who has the courage and intelligence to search out the living water in its “current form.” Water, a symbol in the sacred Christian narratives representing cleansing and quenching of spiritual thirst, is still sought out by those whom the narrative describes as the few “dissatisfied,” who with “great courage find the new artisan well.”

The symbol of water, like the symbol of the desert, fire, divine child, warriors, sages, astronomical signs, eroticism, and the many rituals of faith such as baptism, Eucharist, Sunday keeping and Sabbath observance all manifest the inner logic of the archetype in its own “current form,” since, as Jung mentions, the archetype “submitted itself” into its projection. The inner logic comes accommodated within the symbols, tradition, images, and rituals of the religious faith it finds, and flows into its container the potential to heal and to guide. The key is to be sufficiently dis-satisfied with one’s current psychospiritual state and, like Nicodemus in the night visit, muster the courage to face oneself and the Self.

Having laid some theoretical foundations on the concepts of the inner logic and the archetypal symbol, we shall now try to relate the first axiom to the counseling process.

²¹ Robert A. Johnson, *Owning Your Own Shadow: Understanding the Dark Side of the Psyche* (New York: HarperCollins, 1991), vii-viii.

²² Ibid.

Axiom 1 and the Potential to Release from Shame

Briefly summarized, the first axiom argues for the potential of the Sabbath symbol to *release* the shame based client from a rigid understanding as to the cause and nature of his shame, and, through a process of mutual therapeutic effort between pastoral counselor and client, *discover* and discern the symbol which most adequately leads to healing, and the inner meaning it has for the client. To arrive at the place of discovering a symbol that *releases* shame binds, an alchemy that involves awareness of the client's sense of individuality, faith images, and personal narrative is necessary. Jung mentions:

The interpretation of dreams and symbols requires some intelligence. It cannot be mechanized and crammed into stupid and unimaginative brains. It demands an ever-increasing knowledge of the dreamer's (client) individuality as well as an ever-increasing self-awareness on the part of the interpreter (pastoral counselor)...The attempt to understand symbols does not only bring you up against the symbol itself, but up against the wholeness of the symbol-producing individual.²³

Knowledge of the dreamer's or, for the purposes of our agenda, client's individuality encompasses the faith symbols unique to the client. It may be the Sabbath symbol or another. This knowledge helps the therapist construct an inner logic that may help the client to summon the symbol that helps release the binding features. I'll elaborate in Axiom 2 how Jungian analyst and professor Ann Belford Ulanov is supportive of this perspective, as it is within the client's power to form an image, a fantasy, unique to his faith tradition that helps summon the symbol of release.

Jean Shinoda Bolen, another Jungian analyst, helps us as she comments on the activation of an archetypal symbol that is correlated with the individuality of the client. The point is to demonstrate the correlation between the client's individual emotional state and the summoning of an archetypal symbol as forming the alchemy that informs the therapist of the client's inner logic. Understanding the inner

²³ Jung, "The Function of Religious Symbols," *Symbolic Life*. Collected Works, v. 18, 250, para. 573.

logic of the client, the fantasies he turns too when distressed and the images that resonate with his emotions, are important pieces that help to summon the symbol of *release*. Bolen writes:

Yet another definition of archetypes that Jung uses refers to “primordial images,” or archetypal figures that become *activated* and then clothed with *personally derived emotional coloration*. This occurs when an emotional situation develops that corresponds to a particular archetype. For example, a person may hear a lecture from an elderly man, whose presence and words evoke an emotional response to the archetype of the Wise old Man. Immediately, that man becomes “numinous” or awesome; he is experienced as being wise and powerful; every word uttered by him seems charged with significance.²⁴

What prevents us from saying that Bolen’s description of the “summoned” archetype of the Wise Old man might just be the symbol that helped the person *release* a bind, or set him in a direction where information towards *releasing* his dilemma is attainable?

In this dissertation, the healing potential of the inner logic of the Sabbath as originally a symbol summoned by God to *release* slaves, are joined by other symbols that may be summoned; symbols that correlate with the client’s emotional situation. Inner logic involves understanding *how* the correlation between emotional condition and manifestation are related. For the restless Hebrew slave who labored without rest, a symbol of rest that *released* him from identifying with a self that existed to be exploited was necessary. The symbol of rest served to restore his sense of humanity as being more than just chattel for labor. Similarly, for the Catholic who prays to Mary for protection of her son at war, a Buddha manifestation in a dream comforting a son is not likely. The dreamer has a better chance summoning a divine mother, a protector, who resonates with her primordial images as she has known it throughout her life. The inner logic helps the counselor help the client summon the symbols of *release*; symbols that *correlate and resonate* with the client’s individuality and inner rationale. In this sense we speak of Axiom 1 as that which helps *discover* and discern the inner rationale of the problem, and summon the symbol that helps *release* the client’s dilemma. Let us turn to Axiom 2.

²⁴ Bolen, 19.

Axiom 2 and the Potential to Redeem Consciousness

Briefly restated, Axiom 2 argues that the shame complex must not be perceived as having an identity distinct from the human drama as connected to illness, rather, the human drama is involved with the summoning or “call to consciousness.” The discovery of the conscious awareness happens in the living of life, as both the shaming affect and the arrival of consciousness form an alchemy that contributes to growth. As the Sabbath symbol possesses threads of an evolved archetype, it has the potential to manifest itself spontaneously in a conscious awakening manner, and *redeem* the self from an unconscious path.

Embracing the Jungian concept of “complex” to describe shame allows the pastoral counselor to presuppose the psychospiritual occasion surrounding the moment of transformation that such Jungian concept holds. Assuming the psychological character of shame as similar to that of a complex, with its “binding,” “fusion” or “co-assembling” of voices, means to treat shame as an unconscious mood which influences the total self. More importantly for our discussion than the correlation between complex and shame and its affect-toned feelings, is to observe how the constellation of events in the human drama summons the transformational symbols.

Jungian analyst Jolande Jacobi writes that “the complex, as that which lurks in the background of the unconscious, remains unsuitable until a constellation calls them to the place of consciousness.”²⁵ The language, “calls them to consciousness,” resonates with this dissertation’s approach of that which “summons,” is “discovered,” or “arrived at” as a new myth, or hermeneutic of life. Jacobi writes that what calls us often acts invisibly, inwardly preparing the way for some transformation.²⁶ It acts beyond

²⁵ Jacobi, 10.

²⁶ Ibid.

one's conscious awareness, like a doctor who possesses the medicine necessary to treat your malady, and you haven't the slightest notion he's on his way up to knock on your door. We get the sense of a more holistic approach that involves the full drama of the client as part of, and involved in, the awakening of a conscious transformation.

The “intelligible rationale” or inner logic of the psychospiritual drama which brings the client to the counseling office can be reframed as part of God’s summoning, and calling forth a moment of transformation. The client who comes from within a given theological persuasion may provide the pastoral counselor the symbol, or image of faith that can be utilized as a guide towards releasing and *redeeming* a new direction to life. Ann Belford Ulanov comments on how a client may provide the ground for the emergence of this *redeeming* image:

By image Jung means something specific, what might be called a fantasy image—not a psychic reflection of an external object, but rather an image depending on unconscious fantasy activity, the product of which appears in consciousness, and often with startling abruptness. The image arrives. We receive it into ego-awareness. It appears to us, it enters our consciousness. We do not produce it, though we must work very hard to *lay the ground* for its appearance. We cannot construct it or manufacture, though we can participate in its becoming.²⁷

Although Ulanov uses the term “image” in this quote, she mentions it in the context of a discussion of Jung’s conceptualization of the unconscious as possessing “spontaneous instincts,” “symbols used,” that “express the language of the psyche” as “archetypal images.”²⁸ The human dilemma of the client—shaming as it might be—is not separate from the emergence of consciousness-raising images or symbols that hold potential *redemptive* meaning. The “intelligible rationale” as discovered in this Axiom opens the way for viewing the illness as calling forth the *redemptive* component of a symbol. Added to this is Ulanov’s comment that “we must work very hard to lay the

²⁷ Ulanov, *Religion and the Spiritual*, 87 (emphasis in original).

²⁸ Ibid., 86-87.

ground for its appearance.” I believe this ground work is a mutual process between client and therapist. We’ll refer to this ground work that summons the archetypal symbol in our cases.

As the counselor helps to reframe the inner logic of the problem and discovers the symbol of *release*, the shaming episode once detached from the human drama, and isolated as the punishing event, can be reframed. The shaming episode is connected to a larger drama of life which understands God as never having been detached from the client. Instead, the episode is understood as a kind of climactic moment, a *redemptive* turning point, connected to the human drama. It becomes the moment where the client can fantasize, to use Ulanov’s term, of how the images unique to the client’s faith tradition can summon a deeper reflection that asks the client, “what are you longing for, and in which direction would you like to go?

The pastoral counselor helps the client steer away from pathologizing the shame as a punishment for not keeping some moral standard, guiding to reframe the affect as a normal mood *inclusive* of God’s purposes. To have the client encounter the wisdom of the *redemptive* potential of the symbols’ inner logic is what this Axiom proposes. It seeks to *redeem* the client from a path of self-interpretive shame, and open the way for reframing one’s life by embracing the inner logic of the image, or symbol, that is summoned into consciousness. It helps prevent those who suffer from shame to isolate themselves, and instead includes them in the company of the normal.²⁹

As we present Axiom 3, attention is drawn to this particular sense of “normalcy” that the inner logic of a symbol provides as the *inclusive* aspect of the Sabbath symbol. This discussion will describe how this *inclusive* potential can be understood as contributing to the process of individuation, discovered

²⁹ Jung writes: “In the case of psychological suffering, which always isolates the individual from the herd of so called normal people, it is of the greatest importance to understand that the conflict is not a personal failure only, but at the same time a suffering common to all and a problem with which the whole epoch is burdened. This general viewpoint lifts the individual out of himself and connects him with humanity.” Edward Hoffman, ed. *The Wisdom of Carl Jung* (New York: Kensington Publishing, 2003), 111.

in other symbols as well. The *inclusive* aspect involves understanding the symbols' inner logic as manifesting *telos* and paradox.

Axiom 3 and the Potential to Provide Growth through Paradox and Inclusiveness

The benefit of Axiom 3 for the client who embraces the Sabbath symbol is its *inclusive* inner logic to allow for human paradox through the process of individuation. As the pastoral counselor becomes the first who accepts the client as normal, and develops a non-shaming relationship, a process that discerns the *inclusive* embrace of a higher power is welcomed. God, who desires the individuating process, is *included* in the client's full human narrative.

The Sabbath symbol served to remind the Hebrew of *release* from restless slavery, *redemption* into a new path of consciousness, and *inclusion* into God's presence through a process of trial and error. For example, the inner logic of God's attributes as a being that is long-suffering, merciful, and slow to anger is understood from an oppositional perspective. The counselor helps the client understand that the power to suffer long is the response of love that may have been betrayed. The same holds true with being merciful, and slow to anger. These attributes reveal the relational reality that existed between God and Israel and display in the biblical myth the shadow side of God's love.

In this relational process, the Sabbath's inner logic to be *inclusive* of human paradox is understood. The symbol frees the client from being afraid of failing in loving. It allows him time to learn of his shadow side in the context of a loving relationship that refuses to punish when caring has been betrayed. God understands that *included* in the act of loving relations are the seeds of hurt and betrayal, to another, and to one-self. God is *included* in the therapeutic process whereby the client may fail again

in demonstrating self-care. This is the reality of paradoxical living, a growth process that involves trial and error.

The symbols' power to unify what is paradoxical is also evident in the New Testament's concept of the "fruit of the spirit." This so called fruit of the Spirit is manifested where persons enter into mutual relations of authentic living and transparency. Love, kindness, gentleness, goodness, slowness to anger, for instance, is experienced as part of what Ray S. Anderson in his work *Christians Who Counsel*, calls growth goals.³⁰ These growth goals can seem like a tall order for those whose life is shame-based. The power of shame diminishes the possibilities for authentic relations, as well as reduces the potential for manifesting the fruits of the spirit as human behavioral manifestations. In its place, a masquerading, wounded self becomes the norm and avoidance of intimacy, an ongoing lifestyle.

The significance of this notion of "fruit of the spirit" has deep implications for our understanding of the inner logic of the Sabbath symbol in terms of helping the client embrace paradox from within this *teleological process* of maturity and growth. Along with growth goals such as self-love, there will still be self-deprecation; the fruit of kindness will be joined by projections of rudeness; attraction joined by repulsion; trust with mistrust; peace with discord; joy with depression; gentleness with rage, and so forth and so on. In fact, interpersonal relations have an intrinsic mirroring process that is unavoidable and summon oppositional tendencies.

St. Paul's recitation of "do goods" as described as fruits of the spirit in contrast to fruits of the flesh in Galatians 5:16-26 can set the client up for shame, as a rigid moral behavioral standard can trigger a negative self-evaluation. Whenever the standards are not met—as they inevitably will—the client will self evaluate as attribution theory describes in Chapter 2. When those who do not keep this moral behavior are told that they "will not inherit the kingdom of God," the potential for shame

³⁰ Ray S. Anderson, *Christians Who Counsel: The Vocation of Wholistic Ministry* (Grand Rapids: Zondervan Publishing House, 1990), 89.

increases. Rather than embrace the affective side of shame, the oppositional nature will be interpreted as devilish and dark as one of our cases show in the following chapter. The list of “do goods” can contribute to internalized shaming standards, if not reframed within a new paradigm that is *inclusive* of paradox, and God’s teleological commitment to growth. Short of this reframing process, a one-sided relationship to one’s inner life is the result. Responding to a one-sided approach to Christian consciousness, Sanford adds:

It is because of its devilish aspect that the unconscious has a dubious reputation. Instinctively we sense its threatening and paradoxical qualities and find ourselves rejecting the unconscious as the origin of dark things, especially if we possess a one-sided Christian consciousness that insists upon absolute goodness, and cannot tolerate the ambiguous and paradoxical side to wholeness.³¹

The Sabbath’s *inclusive* inner logic that embraces paradox is supported by God’s *telos*, or desire for maturity. The psychological motif of individuation comes to mind. In fact we can say that God’s intention to be “patient” with humanity is demonstrated by the Sabbath’s invitation to enter into rest, as those who once shamed themselves are reminded that God is committed to their growth, in spite of their reckless lives. Patience with shame involves a process that *includes* a “higher power”—a metaphor used by 12-step programs—committed to growth. In this regard, we speak of the *telos* of God as summoning and inviting maturity. This theological language is complimented by the Jungian motif of individuation. Sanford described this Jungian process of individuation in the following way:

Deep inside each organism is something that knows what that organism’s true nature and life goal is. It is as though there is within each person an inner center that knows what constitutes health. If our conscious personality becomes related to this inner center, the whole person may begin to emerge, even though this may not bring either peace or social adaptation, but conflict and stress.³²

³¹ Sanford, *Healing*, 101.

³² Ibid., 16ff.

Sanford's explanation of this inner potential that seeks a goal can be reframed as purposeful in the counseling event. As there will be conflict and stress in the conscious making process that reveals the paradoxical, embracing the inner center can be viewed as a necessary condition that calls forth consciousness. This inner center, symbolic of the Self, can include archetypal symbols such as the Sabbath that have a teleological nature³³ that prompts us to mature, and to grow. Sanford adds:

The unconscious symbols also extend into the future. At the same time that it seems to contain the stored-up wisdom of life as it has evolved over the millennia, so it also seems to contain a secret knowledge of life's goal.³⁴

Axiom 3 recognizes both the language of individuation and the language of theology. To reiterate theologian Ray S. Anderson's view in Chapter 3:

From the anthropological perspective, maturity is not a process of ethical perfection realized by degrees. Rather maturity signifies the undivided wholeness of a person in his or her behavior. When applied to individuals, *teleios*, or maturity, does not denote the qualitative end point of human endeavour, but anticipates eschatological wholeness in actual living.³⁵

Anderson's anthropological/eschatological view can help the pastoral counselor discern if a faith symbol can be newly discovered as a psychological vehicle that anticipates growth or maturity, much like the individuation process subscribes. Discerning the inner logic of a symbol that is discovered as coming from the *eschaton* is a way of amplifying its meaning as bringing some “intelligible rationale”

³³ Ray S. Anderson writes: “The New Testament Greek word *teleios* (mature, perfect) was used by those who translated the Old Testament into Greek (the Septuagint) to render the Hebrew word *salem* (shalom), which means “sound, complete, whole.” The stress is on the concept of being whole, perfect, or intact. It is used of the heart that is wholly turned toward God (1 Kings 8:61; 11:4) and of the person who is wholly bound to God (Gen. 6: 9; Deut. 18: 13). *Teleios* is often used in the New Testament to mean “mature, adult, fully developed” (1Cor. 2:6; 14:20; Phil. 3:15). Paul uses the word to say that he has not yet become fully “perfect” (Phil. 3:12). But then he adds, “Let those of us who are mature (*teleios*) be thus minded” (v. 15). See Anderson, *Christians Who Counsel*, 89.

³⁴ Sanford, *Healing*, 91.

³⁵ Anderson, *Christians Who Counsel*, 88.

that has purpose.³⁶ Properly discerned in a collaborative effort with the client who embraces the Sabbath symbol, it can guide the psyche towards understanding how the symbol can be understood as that which represents God's commitment to the soul's agenda for growth and divine fellowship.

The pastoral counselor complements the process of individuation as he might propose texts from the sacred narratives that refer to God's commitment to our maturity. The pastoral counselor understands that the process of individuation is connected to the human process of paradoxical development; he understands the significance of faith symbols as significant to the client, and realizes the client needs faith to move in a new direction. In this sense, belief in an eschatological intention that desires the mature development of the client is empowering. As Jung describes in his work, *Man and His Symbols*, "a super-personal force is actively interfering." In his own enlightening words:

The individuation process is more than a coming to terms between the inborn germ of wholeness and the outer acts of fate. Its subjective experience conveys the feeling that some supra-personal force is actively interfering in a creative way. One sometimes feels that the unconscious is leading the way in accordance with a secret design. It is as if something is looking at me, something that I do not see but that sees me—perhaps that Great being in the heart, who tells me its opinions about me by means of dreams.³⁷

Guiding the shame-based client to engage the *inclusive* inner logic of the Sabbath symbol, and other symbols that have the same potential for healing, is what Axiom 3 proposes.

³⁶ As I write, I cannot help but think that perhaps the concept of the *eschaton* can be reframed in the counseling process as part of the collective unconscious, the mysterious location that spontaneously manifests itself in the unconscious and which can guide, or create pathology, depending on its conscious awareness. It appears to resemble something of the numinous encounters with the divine in the sacred narratives; encounters that created both guidance and pathological disturbances among those who encountered its presence.

³⁷ Jung, *Man and His Symbols*, 164.

Conclusion

The task of this chapter was to show how the concepts of inner logic and the Sabbath archetypal symbol become necessary tools in the process of counseling people living with shame. This was done by: first, expounding on the nature of the inner logic of the Sabbath archetypal symbol in particular, and other symbols in general; and second, by proposing and explaining the three potential axioms, or guiding principles by which the process of counseling could be constructed. It is the task of the following chapter to actually observe through clinical application and vignettes, *how* the inner logic of other faith symbols serve the purposes of this dissertation, and benefit from the axioms toward the healing of shame.

CHAPTER 5

HEALING SHAME THROUGH SHADOW-WORK AND THE INNER LOGIC OF FAITH SYMBOLS: TOWARDS A PASTORAL COUNSELING METHOD

One does not become enlightened by imagining figures of light, but by making the darkness conscious.

—C.G. JUNG

Introduction

Following the three axioms as a guide, three case studies will demonstrate the prominent place the inner logic of *release*, *redemption*, and *inclusion* has in other faith symbols. Using oppositional dialogue, the pastoral counselor weaves these threads into the therapeutic experience, so that clients can benefit from the inner logic of the archetypal symbol unique to their faith tradition. Guiding the shame-based client, in particular, towards forming a new personal hermeneutic of the self—which is mutually discovered—becomes an integral part of the therapeutic agenda.

The individuals selected for this analysis are from different Christian denominations, each notably distinct from the others: Conservative Evangelical, Adventist, and Roman Catholic. The choices were intentional in order to demonstrate that within diverse faith communities there can be found archetypal symbols such as a divine child, sage, shadow, persona, sacred lover, mother, desert, epiphany, or encounter with the numinous, sacraments.

Introducing Deacon Charlie

Charlie is a 62-year-old outpatient at a treatment facility where I served as a pastoral psychotherapist. A deacon in a conservative evangelical church and married for more than 25 years, he

and his wife were highly respected in their community. Diagnosed with depression and suicidal ideation, in group he would not discuss the reason why he had plunged into such depression. However, after some time, he decided to discuss matters with me in private. It became apparent that he needed a person to trust as he let himself become vulnerable, while he shared what drove him to attempting suicide.

It felt as if the cognitive approach he was learning in group—life enhancing as it was in helping him address distorted forms of thinking—was not enough to deal with the larger issue in his life. Facing a self, which was actually capable of luring him into soliciting prostitutes for more than a year, was not an easy task. The thought and feeling of that reality tormented him. During his incarceration, he was visited by his pastor as well as by his wife who had clearly suffered humiliation and betrayal. Charlie's behavior obviously went against the personal standards he set for himself, and his self-conscious evaluation produced the verdict of failure, leading to what appeared to be an internalized global attribution of shame. Charlie described his psychological torment in theological terms. As far as he could make sense of his behavior, he was convinced that Satan had taken hold of his life and that it was "Satan" who would act through him in the immoral acts he performed.

In counseling, Charlie presented with anxiety and anguish, facial trembling and a lowered gaze that seemed to be fixed on emptiness. It was obvious that he was in pain, and he also felt exposed to me. At the best of my abilities, I tuned myself into his feelings to observe implicit internalized standards that provoked self-conscious self-evaluation. I also strove to listen carefully to his unconscious, as a collaborative dialogue that allowed for what he could not readily hear or see about himself.

Well, what would you like to know; this is not easy for me. I just cannot say anything in group, not with women in the group, certainly not. This has ruined my reputation in church, and possibly my marriage of 39 years. My God, what will I do? I'll never return to that church.

When asked if he felt shame for having been caught or because he realized he was locked into a thrill-seeking pattern that was out-of-control, he responded:

Had I not been caught, I might have continued. I felt something possessed me. It was like, what I was doing wasn't wrong, but being found out, my wife finding out, and the church, that's what makes me feel so tormented.

His claim to feel “possessed” had a globalized tone to it, which suggested it might be an affective response, related to his shame exposure. I noted that his use of the word “possession” indicated how easily he used biblical themes and language to describe his psychospiritual reality. As described in Axiom 1, time and discernment would be necessary in order to “arrive upon” and discover the inner logic of the presenting problem. There must be openness, indeed willingness, to feel invited into the process leading us to what lies behind Charlie’s human drama, and how the symptoms might inform the process on its own terms. At this point, observing the usage of his biblical language and his affect were initial guides towards discovering the inner logic behind this drama.

Discovering the Inner Logic of the Presenting Problem

Initially, my role was to observe the affect, and discern the inner rationale related to his stay at the Behavioral Medicine Center. In Axiom 1, the “inner rationale” was understood to be that which “imposes upon us its own intrinsic historicality.”³⁸ As such, knowledge of the “intelligible rationale” is not encountered immediately. Rather, it is discovered, or “arrived upon” through a process of time and discernment. Inner rationale is connected to whatever remains hidden to Charlie about himself and his reason as to why he is at this place in his life. In this sense, we speak of discerning the “hidden knowledge.”

³⁸ Anderson, *Historical Transcendence*, xv.

Charlie already applied a theological language to his psychological dilemma, alerting me to the way he self-interpreted. This is essential in creating a vocabulary that is familiar to him, and how the vocabulary informs his self-perceptions. This theological language would help us interpret the rationale behind Charlie's dilemma, as he understood it. For the moment, the rationale behind his immediate understanding was that a Satanic influence wished this upon his life as he was in disobedience to God. From my perspective, I was suspicious as to whether it had more to do with his inability to accept, understand, or embrace the human paradoxes that we stumble into when we're not walking in conscious awareness. However, neither he nor I were ready to engage in this kind of conversation. Yet, the inner logic to his story and how it is that God is connected would help us move in the right direction.

Defusing and differentiating his inner voices was a necessary prelude towards giving meaning to his shaming experience. Defusing is the *releasing* component towards discovering a new hermeneutic to life. To *release* is to hear the affective-tone feeling that is globalized, or, as he says, "possesses him" and to "imbue it with consciousness," as Paschal noted.³⁹ It opened the way for a new way to self-interpret, one that might be more efficacious. Differentiating the shaming voice sets the ground for observing the shadow. As noted in chapter 2, affect, as the shaming toned feeling, is the entry way to discovering the shadow voice that helps to imbue with consciousness the *redemptive* process discovered in Axiom 2.

Distinguishing the longing for wholeness appeared to be the inner logic behind his deviant acts, and considered one of the voices within. It was as if something was vying for his attention, as if it were asking him, "What is this touching inside you, Charlie? What is the hidden complex that is creating this pattern in your life?" The questions were guided by my faith in both the Jungian concept of individuation and God's inner work to move us towards maturity. The questions were a way to nudge

³⁹ Paschal, 127.

him towards thinking about how his symptoms were saying something about what it is that he's longing for, and God's desire to see him through maturity. In all, this process of defusing and differentiating is how the process seeks to *release* what we have called throughout this research the co-assembled voices.

Along with discerning the inner rationale related to his time at the behavioral medicine center, the discernment process intends to also have us differentiate the voice that calls, or summons God (symbol of Self) into the process. Once Charlie was able to *release* the shamed voice and reframe it through the shadow, the ground work that, according to Ulanov, occasions the emergence of a symbol,⁴⁰ becomes possible. With this symbol, a *redemptive* path is discovered as the unity between his conscious and unconscious. In the process of differentiating voices and summoning the voice of the Self, we were able to distinguish how this spiritual voice could be reframed in providing some logic to his shaming debacle.

As Axiom 1 and 2 describe, the faith of the pastoral counselor and the client is grounded in the belief that behind the process of counseling is a living and active presence that cares about the well-being of humans, and sets forth the "secrets of the soul" *through* this "hidden knowledge."⁴¹ Indeed, pastoral counseling from this oppositional methodology intends to discover the hidden knowledge and to follow its guidance in order to find God's wisdom for growth in the process. I could not emphasize more how both voices, or more than two, are needed in order for Axiom 3 to also be understood, namely, the voice that eventually *includes* God in affirming Charlie's paradoxical self. We discover the inner logic of *release*, *redemption* and *inclusion* as implicit throughout the process and explicit once a unifying symbol is discovered.

⁴⁰ Ulanov, *Religion and the Spiritual*, 87.

⁴¹ "Hidden knowledge" is that which is hidden to the client, revealed in the process of counseling, and, along with the emerging symbol, helps unify and clarify the client's problem. In Charlie's case, what was hidden was a new way of seeing and interpreting the self before God. He was only familiar to a way of knowing what was interpreted and internalized by a shaming human and theological narrative. The archetypal symbol that is summoned and clothed in a correlated emotional and theological language is understood as manifesting an inner logic that *releases*, *redeems* and *includes* the client in God's purposes throughout the human narrative of the client.

However, a positive symbol, other than the forgiving Christ was yet to emerge. Charlie could not visualize Christ as a present symbol since his life of sin contaminated God's holiness. Considering that he initially operated out of an internalized sense of shame, the need to re-mythologize symbols of faith that were familiar to him became clear to me. We awaited the arrival of one that might connect us to the divine - the *inclusion* component of an inner logic. It is to this that we now turn as Charlie and I were able to discover an inner logic in the symbol that emerged in the process of counseling.

Meaning Making: The Inner Logic of the Redemptive Symbol

Axiom 2 argues that the Sabbath symbol's potential to summon consciousness help the client reframe personal suffering from a new perspective which involves discerning God's purpose for their lives. In Charlie's case, it was not the Sabbath symbol, as he was an evangelical Christian who worshipped on Sunday. The symbol that transformed became clearer in the process of our conversation. The language of "possession and Satan" was a helpful clue in guiding the process of discovering a symbol that would serve as the sacred Self. From Charlie's perspective, the affect that resisted change, the Satan, was the shadow, the symbol that is observed by way of affect that would contribute to change. From a clinical perspective, I understood the "possession" language to translate as the affect that shame elicits, and the "Satan" language as the shadow that needed to be integrated into consciousness.

Finding a way to have him engage the "Satan" in order to make sense of the "possession" was a challenge since, according to his faith tradition, Satan was to be resisted, not engaged in a conversational style. Consequently, the Satan symbol was ruled out as a symbol that would help us "imbue consciousness" to provide meaning to his human drama and God's purposes. By discovering a way to reframe the "Satan" and "possession" motif, he might be able to see that there was an inner logic to this

dilemma, namely, to have him see that he possessed both voices within, a paradoxical unity: the shadow which is a vehicle for consciousness, and shame, the feelings that avoids consciousness.

Guiding him to re-think his theological language from that which shamed to one that guided towards a transforming encounter with God, was part of the process towards his self-awareness. Like Axiom 3 prescribes, a symbol that lent itself to being understood as providing paradoxical self-acceptance through God's *inclusive* love and presence guided my own thinking. At this point, our conversation appeared to be, as Jacobi writes, "preparing us for transformation."⁴² We experienced a break-through when we decided to hear the brooding lingering shame mood as "desert emptiness" rather than a sinister personal presence like Satan. We arrived at this symbol in one session where Charlie was describing his frustration with being institutionalized. A more light-hearted patient in the group remarked that it felt more like a retreat to be away from work for a while.

The synchronicity of the conversation led us to talk about desert moments that God brings us to, and there emerged a new symbol to replace the Satan motif. We agreed to observe this brooding affected voice as a prayer and location that calls for God. A way the soul calls for an encounter with God, a preparation for a new perspective, much like the desert was in the biblical narratives. We spoke of how God brings his people to these desert moments as places of transformation. Charlie resonated with this language and we were off to do shadow-work. Regarding this re-storying approach, Zimmerman & Dickerson, two narrative therapists, comment:

Re-storying or re-authoring occurs as clients begin not only to notice, but also to recount those events, actions, and behaviors that fit better for them than those the problem story has recruited them into.⁴³

⁴² Jacobi, 10.

⁴³ Jeffrey L. Zimmerman and Victoria C. Dickerson, *If Problems Talked: Narrative Therapy in Action* (New York: Guilford, 1996), 93.

We also agreed that the oppositional presence he was convinced was Satan was in fact an unconscious affect-toned feeling called the *shadow*. The shadow, an unconscious archetypal symbol that humanizes by embracing what he avoided in conscious life, helped reframe the affect-toned feeling of shame. Rather than having felt the affect as possession, he observed it as a vehicle for guiding and providing meaning in his “desert.” As deserts are places for reflection, Charlie was able to listen to the hidden inner logic that the shadow revealed about his unconscious life, leading him to a new conscious awareness that also reframed the purpose of his visit to the Behavioral Medicine Center. This desert moment at the medical facility was an opportunity to meet his shadow. The shadow alerted him that he was merely human, capable of human flaws, not a possessed, or satanically influenced individual. He reflected upon how God called him to this encounter as a sign pointing toward the possibility of *redemption*.⁴⁴ A conversation about paradoxical living ensued. The conversation also involved discussing God’s *inclusive* acceptance of him in process, and a new path was set in self-interpretation. This new path, this research calls a discovery of a personal hermeneutic or the re-mythologizing of life.

The inner logic of the desert was explored as an archetypal symbol where God embraces and summons persons to transformation. Charlie was able to *include* in the process of embracing his paradoxical self, God’s summoning him from outside (*telos*) himself to this place of inner encounter. The notion of feeling acceptable to God was discussed as part of the inner logic of the therapeutic process. This was supplemented by the vicarious presence of God through the relationship between the client and the pastoral counselor.

Through this embrace of the inner logic of the desert symbol and its power to *release*, *redeem* and find encounter with God, Charlie let go of psychological one-sidedness. The symbol of the archetypal desert as place of reflection, longing, urges, and fantasies, helped him *release* the shaming voice, and *redeem* the direction his life was heading. The shadow’s voice as a vehicle of consciousness

⁴⁴ Recall in Chapter 2 we discussed that one of the positive characteristics of the shadow is its power to have us *become better able to accept our humanity*. We lay aside unreasonable expectations of ourselves once observed against shaming standards that seem to demand perfection. Without the shadow, we become unreal, unnatural and run the danger of projecting unto others expectations that are also unreal. In recognizing our shadows, we’re able to arrest our projections, find some pause, a moment to re-collect ourselves, and perhaps even laugh at ourselves for being unrealistic.

brought a wisdom that helped move him from a rigid approach to self-understanding to one that was paradoxically of self-acceptance. Encouraging self-inquiry when he feels the urge to stray, such as, asking himself “what am I really longing for?” becomes an ongoing reflective question. The difference between asking these questions now than before is that he can do so from a new place of conscious awareness. His new awareness embraces paradox, God’s embrace of his full humanity, and God’s desire to encounter him in a psychospiritual desert that emerges from God’s desire to *release* human beings from whatever binds them. Charlie can also interpret his journey as *redemptive*. He moves away from whatever path takes him away from God, as God summons him to be *included* in God’s presence. In the desert symbol, he discovered the inner logic that was also found in the Sabbath, *release, redemption, and inclusion*. Following Paschal’s lead, we hypothesized that by hearing both the emptiness, and the possessive urge to stray, he was really on his way to recovery and re-integration as the symbol provided a way to unite the conscious and the unconscious, an archetype of the Self.⁴⁵

The psychospiritual clinical process involved a process that helped him to *release* his obsessive thinking about missing out on life as he came to terms with his aging process. He addressed his inner rhythm of life, and detached from illusions that often plague men at mid-life. Paschal’s methodology, to “imbue consciousness” to myth enabled Charlie to *release* the fusion between ego and distorted self-concepts, and begin a process of seeing his life from a higher consciousness. “Emptiness” as a revised archetype of the “desert,” was “heard” as Charlie became familiar with his pain-filled affect. The “missing” ego blocks discussed in Chapter 2 that might have contributed to his choices were now open to be filled. “Hearing” and feeling the missing inner cavity (emptiness) was necessary in order to defuse the unconscious connection between subject (ego) and object (internalized obsession and shame).

In “hearing” the emptiness, he “felt” the shame. But more so, in feeling the shame, he touched the *shadow*, an archetypal vehicle that empowered him to embrace his humanity. The shadow concept seemed to provide him a sense of feeling acceptable in the paradoxical, and *redeem* him from a narrow self-interpretation that disallowed for human feelings. He moved from a self-perception that internalized

⁴⁵ Paschal, 127.

a shaming rigid standard with a self-defacing evaluative approach, towards a self that embraced the shadow.

Finally, Charlie's was able to see himself from a new "mythological perspective" that involves God's embrace of our whole selves. This new perspective, like the Sabbath symbol, is associated with liberation symbols of those bound to a way of life that is contrary to God's purposes. Recall Bolen's comment, the symbols "correlate with the emotional clothing"⁴⁶ of the client, and in Charlie's case, the clothing was within the Judeo-Christian narratives. This way of thinking shaped his consciousness and vocabulary. Archetypal symbols seem to honor the narratives unique to the dreamer. It is why Buddhists do not typically dream with the Virgin Mary, nor Evangelicals with a pilgrimage to Mecca.

Like the Sabbath provides consciousness of *release, redemption* and *inclusion* to slaves needing freedom, so too the desert is the archetypal symbol which, according to salvation history, we find God bringing people to reflection, encounter, and redemption. Both the Sabbath and the desert are symbols that are connected to a corporate memory grounded in Israel's salvation history. In this sense, they are evolved symbols that can be understood as intervening in the personal salvation of those bound by shame. God's purposes are bound to our history, not detached from it. Alan Jones, dean of Grace Cathedral in San Francisco says the following regarding the desert as an ongoing symbol of salvation:

Remembering is an important part in the symbol of the desert. From the point of view of the believer, memory plays an important role in the work of healing. We are not only urged to remember our past, but to enter contemplatively into a corporate memory that guards healing stories of salvation...Thus we are to struggle with our memories and the corporate memory in order, by the grace of God, to give birth to ourselves. Our own history has in some way wounded us. Salvation history provides the antidote for those hidden early hurts that continue to wield great influence over us in adult life. "By his stripes we are healed." From the point of view of the believer, this means that my history and salvation history are inextricably bound together in the love of God.⁴⁷

⁴⁶ Bolen, 19.

⁴⁷ Alan Jones, *Soul Making: The Desert Way of Spirituality* (San Francisco: HarperCollins, 1958), 51.

Like the Sabbath's inner logic, so too the desert's inner logic was connected to God's summoning Charlie to an encounter described in both Axiom 2 and 3. The call to an awakening, described in Axiom 2 is understood as the inner logic which collaborates together with the totality of our lives to bring us to a transformative moment. Also, the *telos* that summoned Charlie into the clinic for evaluation and care was reframed as a place of encounter, a desert. God's presence as a being involved in his whole life revealed the inner logic of the desert as the place where God calls all those who belong to God. This sense of belonging was consistent with both the inner logic of the Sabbath and the inner logic of the desert experience, as both are connected to God's desire to have all who are shamed *released, redeemed, and included* in the divine embrace.

Introducing Sarah

Sarah is a 33-year-old Catholic Latina woman who attends Mass daily, including Sundays. Raised in a very strict household, Sarah's church and culture prescribed a rigid religious life. Angry thoughts, disobedient impulses, and, especially, sexual feelings towards someone other than her husband were evil, and regarded as impediments to the celebration of the Eucharistic sacrament. As a matter of fact, this was one of the reasons she came to therapy. She was in an affair with a man from her own church, and felt unclean and unworthy to receive the Eucharist, even after confession. She described her husband as a "good man, hard working, religious" but she no longer found him exciting and pleasing.

As we explored her concept of God, it was clear that for her God was this great judge who watched and recorded thoughts and misdeeds, and reserved heaven for the few who could be obedient, and hell for the many, like herself, who were disobedient. Insecure and afraid of her own impulses, Sarah married a man who reflected and embodied all these rigid attitudes. One day, what she called her

“dark side,” erupted in a violent and uncontrollable anger directed at her husband. Terrified by the flood of “forbidden feelings” which swept over her, she sought therapeutic help.

On particularly warm days, Sarah appeared to be overly dressed. She wore a blouse buttoned up to her neck, and a long skirt. As she greeted me she appeared tense, but very talkative. She made good eye contact, yet the manner in which she began therapy and explained her issues appeared abrupt and rushed. I wasn’t quite sure why, though I had some sense of her behavior because of my therapeutic work with her daughter Julissa.

Thank you for seeing me. I appreciate your work with Julissa, however, I wonder if some of my issues are the cause as to why she had an anger issue. Julissa is so rebellious, but I wonder if it’s my fault. We obligate her to attend church so much, and want her to do things right, but I’m not sure if I do things right myself.

As soon as she said this, she began to cry. The initial affect changed. We were still at the stage of probing, so we were in no position to set a course of work. However, this affective change made me curious. I also was curious about the paradoxical nature of her words: (*We*) want her to do right, but *I'm not sure if I do things right.*

Sarah appeared to be missing self-confidence and self-acceptance. Typically, persons who suffer from self-conscious emotions, such as guilt and shame, also have difficulty with self-acceptance. Unlike shame, the repair of guilt occurs through some corrective action, whereas in shame the flawed sense of self cannot be remedied by correction.⁴⁸ In either case, the pain-filled affect was “heard,” after being repressed.

Many months after my marriage to my husband, I fell in love with another man. For the first time in my life, I didn’t feel guilty about anything when I was supposed to. I feel so different from other women.

⁴⁸ Lewis, 76-77.

We discussed the paradoxical nature of her words “she didn’t feel guilty when she felt she ought to.” She was obviously conflicted. This led me to enquire whether or not she was in touch with anger as an emotion. I knew that anger was typically an affective state that is obvious to detect; because in her case it was not, it did not imply it was non-existent. Depression can be anger internalized. Was she angry in a passive aggressive sense, perhaps feeling justified in having this affair as a way of punishing her husband? I was suspicious that perhaps she had a frozen anger, unconscious, more like an anger complex. She assured me over and again that she felt no anger towards her husband, it was just an incident, and had no desire to involve him in therapy. I questioned her about her lack of “excitement” in marriage, and she explained that all marriages have “dry spells.” In my thinking, either she was stonewalling issues or something else was going on.

Therefore, I reasoned her affect was of the specific attribution type, not global. Her apparent shame was localized; having to do with her relationship to Christ and the affair ordeal. She needed to make sense of this particular drama in her life. It didn’t imply that a standard or a sense of evaluation did not exist. It did exist, but it was *not* a rigid one, nor one that evaluated her as flawed. Consequently, the therapeutic entry way was through this specific presenting problem unless the process revealed otherwise.

Discovering the Inner Logic of the Presenting Problem

According to Axiom 1, discerning the inner rationale of the presenting problem is crucial in oppositional dialogue. The inner logic is discovered by “shadowing” the dominant voice of shame, and when doing so, Sarah’s inferior voice of self-worth is observed. The idea of yin/yang helps. Both sides are necessary for wholeness, yet the inferior side must be nuanced, or amplified, to create a balance. As

the shaming voice is not typically embraced for its potential to contribute to healing in rigid theological systems, this approach may feel unusual, or even resisted by those used to a one-sided psychospiritual consciousness. Usually, the shaming voice is recognized as the adversarial voice that must be resisted. The proverbial, “impure thoughts” that must be cast out, comes to mind.

In our case, we moved from this one-sided approach, towards embracing both sides as we probed the inner logic of her presenting problem. The shaming voice was related to her relationship with Christ. Sarah actually felt she was unfaithful to Christ, not her husband. The positive voice, what was understood as her inferior side, provided some self-understanding as she never showed remorse about the affair, problematic as it was to me. In ascertaining how she understood the meaning of communion, namely, the ingesting of the body of Christ and having his presence indwell her, Sarah felt split, as if she had two lovers! She felt shame about infidelity towards her lover Christ, but no shame about infidelity towards her second lover, her husband. Odd as it might sound, we had some inner rationale to her presenting problem

I felt that what she felt no shame about, namely the affair, should have elicited the shame affect rather than her refusal to partake of communion. Yet, therapy belongs to the one who speaks the most, and so I listened to her, (and to me). As one who relied on the process of arriving upon the inner logic of the problem and allowing it to impose its rationality, I found myself at odds with the moral ethics of this case. I could not help but feel suspicious about the presenting problem. On the one hand, I wondered if perhaps she was out of touch with her true feelings towards her husband and rationalizing the affair. On the other, I guarded against my own presuppositions as to why someone does what they do, realizing it went against the process of observing the unconscious to impose my ethics on hers. I had to watch my counter-transference.

Oppositional dialogue involves hearing what the client feels is important first, as the unconscious is discerned for its rationality, resisting all preconceived prejudices on the part of the therapist. This caution applies even more to those in ministry who might be tempted to transfer their convictions in the process. Jung once wrote, “I have always insisted that we must give up all preconceived opinions when it comes to the analysis and interpretation of the objective psyche, in other words the “unconscious.”⁴⁹ Unlike Charlie’s case, where we both agreed his moral indiscretions were wrong, in Sarah’s case, I was not convinced her handling of the affair was right, morally ambiguous as it was, and how the alchemy of her choices and her life narrative played into the summoning of consciousness. Yet, I remained true to the process, trusting where it might lead. I asked myself, would God *not* be present in this morally ambiguous situation? Perhaps this process was necessary for her to discover something of what was hidden in her life, much like Axiom 1 describes as the “arriving upon” of the inner rationale.

This kind of psychotherapy has its own inner logic and finds its way towards a *redemptive* path through a process of discernment and wisdom. Jung provides advice to therapists when they encounter morally ambiguous scenarios. He was responding to those whose psychological epistemology was influenced by a Western rationalistic approach and the power of the conscious will:

Consciousness and the will may well continue to be considered the highest cultural achievements of humanity. But of what use is morality that destroys the person? To bring the will and the capacity to achieve it into harmony seems to me to require more than morality. Morality can be a sign of barbarism-more often wisdom is better.⁵⁰

In Axiom 3, Jungian theory subscribes to the belief in a divine presence, or, what appears as some form of consciousness outside the personal unconscious. Theologically speaking, God is the

⁴⁹ Jung, “Individual Dream Symbolism in Relation to Alchemy,” in *Psychology and Alchemy*, Collected Works, v. 12, 43 and 48.

⁵⁰ Jung, “The Secret of the Golden Flower,” in *Alchemical Studies*, Collected Works, v. 13 (Princeton: Princeton University Press, 1967), Vol. 13, p. 13, para. 14.

“consciousness” that Sarah believed, and as Axiom 2 describes, is not detached from her human dilemma. Recall, her inferior voice felt no shame about her affair. Strange as this might be, I understood the concept of God’s freedom to “be” as related to this sense of God being free to be contrary of what others might think. It spoke to God’s presence in the reality of human situations that are not always as neat as we would like. Life is messy. And, Axiom 2 affirms that God embraces the full human narrative; God is not detached from life’s messiness but enters into the human situation as a corrective response that is willing to also be impacted by the human dilemma. This was the essence of Chapter 3 as we spoke of the evolutionary nature of the Sabbath symbol taking on an incarnational presence in Jesus’ human narrative. God enters into the messiness of life, and *releases, redeems, and includes* the shamed into divine presence. As such, there is the potential of viewing the dilemma and God’s arrival as paving a path of *redemption* from this situation, not apart from the problem once moral absolutes have been met.

Axiom 3 speaks of God’s desire to be *included* in shaping the consciousness of the shamed as they move away from rigid self-perceptions. As Jung carved above the door of his house: “Summoned or not, the god will be there.”⁵¹ God shows up in the human drama, irrespective of one’s moral choices; as Axiom 2 describes, God’s *redemptive* power seeks to put humans on a more balanced course, as Charlie’s case demonstrated, on the same “road” we travel.

Following this thought, discerning how Sarah’s morally ambiguous choice might be connected to a human narrative longing to be understood, could explain how the “moral issue” is relative to a larger encounter with herself and God. The paradoxical in her moral dilemma may just be the way God was summoning her to reach into her primordial self, the self that remained hidden yet present in her affect, so misunderstood, so often resisted. Jung reminds us that impulses that are affect-toned have always

⁵¹ Aniela Jaffe, *C.G. Jung: Word and Image* (Princeton: Princeton University Press, 1983), 136.

been understood as the “will of God,” and as such, must be understood and handled correctly without altering their nature.

So when I say that impulses which we find in ourselves should be understood as the “will of God,” I wish to emphasize that they ought not to be regarded as an arbitrary wishing and willing, but as absolutes which one must learn how to handle correctly. The will can control them only in part. It may be able to suppress them, but it cannot alter their nature, and what is suppressed comes up again in another place in altered form, but this time loaded with resentment that makes the otherwise harmless natural impulse our enemy.⁵²

Perhaps Sarah’s inferior voice altered the “harmless” dominant voice of proper etiquette and moral absolutes she wilfully controlled over the years. It suppressed the inferior voice, which in its resentment for not being embraced, turned upon the dominant voice. She now had to learn how to “handle it correctly” and understand the full narrative as “the will of God.” However, this was not conventional therapy. Sarah—as I—had to reframe the narrative in such a way that her feelings, impulses, or even actions in the affair were not “impure” as such, but symptoms that needed to be understood as God ordained. In this sense, we had to work outside traditional Christian norms that she was obviously comfortable with, (not necessarily I), but as mentioned, the therapy belonged to her not me. Jung wrote:

I should also like the term “God” in the phrase “will of God” to be understood not so much in the Christian sense as in the sense intended by Diotima, when she said: Eros, dear Socrates, is a mighty daimon.” The Greek words *daimon* and *daimonion* express a determining power which comes upon man from outside, like providence or fate, though the ethical decision is left to man.⁵³

⁵² Jung, “The Self,” 27, para. 51.

⁵³ Ibid.

According to Jung, to get to a place where “God’s will” *includes*, or participates in this process as Axiom 3 proposes, the intellect alone is insufficient. Reframing as a way of deriving meaning to what is ultimately an “ethical choice left to man” must include the intensity of the feelings involved in the dilemma one is found. Might the value laid upon these feelings be part of understanding God’s will? Jung seems to point in a direction that benefits this research’s agenda:

The psychic phenomenon cannot be grasped in its totality by the intellect, for it consists not only of *meaning* but also of *value*, and this depends on the intensity of the accompanying feeling tones...The feeling-value is a very important criterion which psychology cannot do without, because it determines in large measure the role which the content will play in the psychic economy. That is to say, the affective value gives the measure of the intensity of an idea, and the intensity in its turn expresses the idea’s energetic tension, its effective potential.⁵⁴

For Sarah, the place Christ and the Eucharist had in her “psychic economy” were ideas that had the “effective potential”; or, as it was understood in therapy, one of many symbols like the Sabbath. The effectiveness that such symbols held in her psychic economy enabled enough concern in her life that it plunged her into a psychospiritual crisis. The effectiveness was heightened by the intensity of her feelings, and, the value which the living sacred symbol had upon her feelings. The question can be posed: “Sarah, based on your feelings for this man and the moral dilemma, what is God trying to tell you?” How might God feel if you partook of the communion, even while in this relationship? This, as opposed to: “Sarah, you need to let go of this relationship, it’s sinful, immoral, and God will not be honored if you partook of the Holy Communion.” The former question welcomes *redemptive* paradox, God’s *inclusive* participation, is holistic and accepts God’s appearance in the human drama as an unconditional act. The latter is one-sided, moralistic, and places a demand to alter one’s behavior as God’s conditional love demands it. The former *releases* the shamed from rigid cognitive self-

⁵⁴ Ibid., 27-28, para. 52.

perceptions; the latter has an internalized standard that evaluates the self. We observe *release*, *redemption* and *inclusion* as an inner logic intrinsic in the process.

Perhaps my tendencies toward one-sidedness could have impeded the process of discovering whatever it was that she was to learn about herself. Perhaps the entanglement of the affair might just have been the human event that constellated the summoning of an archetypal symbol that helped unify her personality, and made her feel acceptable to God, and to her-self. As Jungian analyst Jean Shinoda Bolen, wrote, an “emotional situation that corresponds to a particular archetype” might just “activate an archetype,”⁵⁵ one, which for Sarah might help unify her personality to make sense of what for years made her feel “different from other women.” Jung elaborates:

The fact remains that a consciousness heightened by an inevitable one-sidedness gets so far out of touch with the primordial images that a breakdown ensues. Long before the actual catastrophe, the signs of error announce themselves in disorientation, entanglements in impossible situations and problems. Medical investigation then discovers an unconscious that is in full revolt against the conscious values, and that therefore cannot possibly be assimilated to consciousness...We are confronted with an apparently irreconcilable conflict before which human reason stands helpless, with nothing to offer except sham solutions or dubious compromises....we are faced with the question as to what has become of the much needed unity of the personality, and with the seeking of it.⁵⁶

There appeared to be a need for a symbol of divine authority that would help unify her personality, and value the intensity of her feelings without shaming her for feelings she possessed. She needed a symbol that could empathize with her human narrative, one where God arrives within the clothing that correlates with her reality as a woman who needed to be understood, not judged; a symbol that, like the Sabbath, *released* her from a lingering shame that evaluated her as different from other women. She never dared ask herself the questions I posed: how God might feel about this relationship,

⁵⁵ Bolen, 19.

⁵⁶ Jung, in *Alchemical Studies*, 13-14, para. 15.

and if she could find a biblical figure that might identify with her struggle. A symbol's inner logic to not only *release* but *redeem* from the path she was in could have contributed to her need for self-acceptance and the desire to feel normal. This inner logic would also make her feel *included* by a God who could accept her in holy Eucharist.

At the time, it seemed to me that what was logical was to be released from the relationship in order to be free to experience the divine in the ritual of Eucharist. Then again, the inner rationale of the process seemed to resist this transference of mine. Admittedly, something in me felt that just letting go of the affair was too simple an explanation. Something I had not experienced before as a “Christian” counselor was happening to her, and to me. I was quickly learning the power of the unconscious and what I consider God’s freedom to be. This was the way she would arrive at clarity, not my way. I wrestled with the ethics of it all, yet the following words of Jung seemed to guide the discerning process:

By acknowledging the reality of the unconscious psyche and *making it a co-determining ethical factor* in our lives, we offend against the spirit of convention which for centuries has regulated psychic life from outside by means of institutions as well as by reason.⁵⁷

I readily admit that the regulation of my psychic life has been influenced by the reasoning of the religious institutions’ conception of sin. This case prompted me to re-think the notion of sin as learned in the “institutions” as more than a conscious moral lapse where we “miss the mark” of God’s holy absolutes. In Jungian psychology, “sin” might not be the moral choice *per se*, rather, not knowing where one’s life, or aim in life, is directed. It’s what the late Jungian analyst John A. Sanford called “missing the mark” in his understanding of what sin truly is from a Jungian perspective.

According to Sanford, the Greek word for sin, *hamartanao* usually translated into the English “to sin” was the same idea used in archery. If the archer shot an arrow at the target and missed the mark, it

⁵⁷ Jung, in *Psychology and Alchemy*, 73, para. 93 (emphasis mine).

would be *hamartanao*. For Sanford, the idea of “hitting the center with an arrow” implies consciousness, good aim, and steadfastness of character, for if the arrow does not find the mark it is the fault of the archer, not the arrow. The impact of this idea of sin is that wrong actions and attitudes spring from a wrong inner condition that causes us to “miss the mark” in life.⁵⁸

Perhaps the steadfast character of Sarah was in her desire to learn about her aim in life, and it was in this way that the alchemy of life would bring her to “hitting her mark” and discovering a new direction. Had I allowed my own presuppositions of what constitutes sin and morality to inform the process, I might have not arrived with her where we eventually did.

In Axiom 3 the pastoral counselor *guides* the client in reframing the notion of “perfection,” and “maturity” in light of a teleological aim where God is involved in the process. Similarly, the Jungian concept of individuation, which holds that a power larger than the self is at work in the healing process is presented as the psychological rationale that is understood theologically as God’s commitment to wholeness. The fact that the inner rationale for her dilemma seemed morally problematic could not be a reason to impose my sense of morality upon hers, or, how it is that she understands how God is awakening her to consciousness. Inner logic involves understanding the process on its own terms, trusting the process in bringing her to a place of consciousness and hopefully, inner rest. In doing so, Axiom 2 tells us that we’re submitting to a *redemptive* process. Nevertheless, I realized I was facing something of the mystery of the human unconscious and the ways of a Spirit that “blows where it wills.”

The paradoxical in the oppositional dialogue found a redemptive moment in the arrival of a faith symbol that appeared to unite the oppositional voices: Mary Magdalene. In the arrival of this faith symbol, we discovered the inner logic of *release, redemption and inclusion*. The symbol happened upon us.

⁵⁸ Sanford, *Mystical Christianity*, 134.

Meaning Making: The Inner Logic of the Redemptive Symbol

After several months in the affair, Sarah simply told me that it was over:

He was also married, and I knew he would not leave his wife. The risks were great, and we both agreed to stop seeing each other. I understood this, and accepted it. But, I do not regret the experience. I felt love for the first time in a long time, and feel that God brought us together to feel this kind of love. I also will not leave my husband, and will just keep doing what I always have in obedience to my church. I'm committed to the Catholic Church, and for me, marriage is forever.

It appeared to us that she derived some meaning from this experience, morally ambiguous as it might be, and let the relationship go. It was strange, but that's how it happened. Jung once wrote:

I have often seen patients simply outgrow a problem...This "outgrowing" as I formerly called it, proved on further investigation to be a new level of consciousness. Some higher or wider interest appeared on the patient's horizon and through this broadening of his outlook the insoluble problem lost its urgency. It was not solved logically but faded out when confronted with a new and stronger life urge.⁵⁹

Similar to the synchronous events that summoned the desert symbol to Charlie, the symbol of Mary Magdalene appeared to Sarah.⁶⁰ Hearing a homily on the feast day of St. Mary Magdalene, her parish priest said that she was the woman whom Christ cast out seven demons, but became a follower of Christ. Somehow this simple homily *released* her from her dilemma and set her on a *redemptive* path.⁶¹

What is true of the inner logic of the Sabbath to *release*, *redeem* and be *inclusive* of those who

⁵⁹ Jung, Collected Works, v. 13, p. 14- 15, para. 17.

⁶⁰ It is beyond the scope of this dissertation to enter into a discussion on Jung's conception of synchronicity and its relation to individuation. However, as it has been used in relation to both cases, a few words are in order. Jung wrote about synchronicity fairly late in his professional life. His major exposition, "Synchronicity: An Acausal Connecting Principle," was published in 1953 when he was in his mid-seventies. See Collected Works, v. 8 (1952), 417-519. Jean Shinoda Bolen writes: "Synchronicity requires a human participant, for it is a subjective experience in which the person gives meaning to the coincidence...Synchronicity is a *co-incidence* of events that is meaningful to the participant; thus each synchronous experience is unique. See Bolen, *Tao of Psychology*, 14-20.

⁶¹ Obviously, there are those who disagree with this interpretation of the story of the Magdalene, but our concern is not exegetical accuracy but what the archetype, working in the narrative, can do when an emotional occasion summon it.

experience shame, became true for her in the symbol of the Magdalene. Sarah's ability to find meaning and unity to her life enabled her to see this moment from the perspective of a larger Self.

In the homily, she heard the inner logic of the sacred faith symbols. It provided the "ground," to use Ulanov's term, for what Jung called the "outgrowing," or what this research calls, "*release*," based on a "new level of consciousness"⁶² that comes with the arrival of the symbol. The Magdalene, clothed in Sarah's "emotional situation,"⁶³ was summoned as God's presence of psychospiritual unity: a divine woman who loves, lived in paradox, and embraced by God to help woman who are "different from others." By embracing a religious image that unites opposites, the symbol of Mary Magdalene was able to bring together her *eros* and spiritual self. This symbol enabled her to see this brief affair as God's awakening towards embracing that which is paradoxical, as described by Axiom 3. Like the inner logic of the Sabbath symbol which helps unify restlessness with rest, the Magdalene symbol unified her restless sense of confusion with hope. If there were an integration to speak of, it would be her ability to integrate positively her Shadow side. She was able to see the life she had not lived, by living the life she chose, brief as it might be. Rather than self-evaluate in shame, she evaluated this experience from a Self that was connected to her myth. Margaret Starbird, in her work, *Mary Magdalene, Bride in Exile* speaks of the symbolic and mythological level that the Magdalene holds:

The rich tradition of Mary Magdalene's influence and meaning must be examined at levels beyond the literal and historical, she must be encountered on allegorical /symbolic and mythological levels as well.⁶⁴

Axiom 1 reminds us that what holds true of the Sabbath symbol can also be witnessed in the inner rationale of any presenting problem, and the faith symbols of other traditions. Once the inner

⁶² Jung, Collected Works, v. 13, 15, para. 17.

⁶³ Bolen, 19.

⁶⁴ Margaret Starbird, *Mary Magdalene: Bride in Exile* (Rochester, VT: Bear & Company, 2005), 2.

rationale of the presenting problem is discovered, the potential for the unconscious to activate a symbol that *releases* the shaming binds is heightened. In Sarah's case, her longing for clarity on a conscious level was acted out in the affair, as what she longed for was somehow connected to her a need to feel the affection of Christ; somehow, in her own psycho-physical relationship with her body-self, the reality of Christ was to be a felt experience.

As Sarah felt evaluated negatively through her dominant voice of shame, she refrained from partaking of this Eucharist while "living in sin." According to her inner logic, her sin was not the extra-marital relationship as such, but partaking of something holy, while she was *in* the relationship. No longer in this relationship, she felt *released* from the standard that would contaminate the holiness of God, not the sense of infidelity towards her husband. She acknowledged that the experience which led to the break-up and partaking of the Eucharist helped her feel that she was honoring God's holiness. In a way I could not understand, her unconscious awakened in her a sense that the events that led to this awakening was a holy path, something necessary that was not dictated by the kinds of moral platitudes I was used to.

Sarah also felt she was on a new course of life. Axiom 2 reminds us that in God affirming and embracing the full human narrative, a new course of life is paved. The symbol follows no moral code that determines whether it should arrive or not. As such, the archetypal symbol empowers the client to reframe suffering from a new perspective that is transformative.

Sarah was on a new course of life that honored the inferior voice, the voice that earlier was providing self-understanding, and may well have been the shadow voice providing consciousness. I am not certain if it was, but it appears that the shadow's function to humanize the self seemed to operate from this inferior voice that minimized the global shame. Unlike Charlie, Sarah's presenting problem was specific shame.

Further, her need to feel the Christ was vicariously experienced in the spiritual and physical connection she had with the man; the affection she yearned for was transferred into this relationship. Sarah admitted she was raised hearing comments, even jesting, of how St. Mary Magdalene loved Jesus. She never bought into the idea that they were married—the good Catholic she was—but was raised with the sense that the saint had normal human feelings for the divine Christ. It appeared that this consciousness remained with her, and, as Bolen wrote, the “emotional situation that corresponds to a particular archetype” might just “activate an archetype.” She writes, “This occurs when an emotional situation develops that corresponds to a particular archetype.”⁶⁵ As such, the symbol held deep allegorical significance, and helped to re-mythologize the Magdalene’s story within her own human narrative. It was this symbol that appeared, and the re-mythologizing process helped us observe the inner logic of God’s intention to *release, redeem*, and being *inclusive* of her personal psychospiritual life, in spite of the moral ambiguity.

Starbird writes of what the Magdalene’s inner logic might mean to woman that “live in exile.” By utilizing the language of “reclaiming,” “restoring,” “acknowledgment of our own humanity,” or, “bringing home a part of ourselves,” the Magdalene symbol resonated with Sarah’s story. The Magdalene, much like the Sabbath symbol, possesses an inner logic that *redeems* those in exile, members of a marginalized humanity that are familiar with slavery, captivity, and shame.

Because Mary Magdalene represents an important archetype that embodies a large aspect of our collective human experience, her story resonates with people at many levels, encouraging us to reclaim her now, to call her out of exile, to welcome her home. In remembering and restoring her, we bring home a part of ourselves: acknowledgement of our full humanity, our emotions and bodies.⁶⁶

⁶⁵ Bolen, 19.

⁶⁶ Ibid., 4-5.

This research has used the terms, *release*, *redemption*, and *inclusion* when referring to the inner logic of the archetypal symbols. Starbirds's terms could be added to the three. They speak of the same potential that a symbol holds to those seeking unity to what feels paradoxical. The symbol of Mary Magdalene, like the symbol of the Sabbath and the desert, hold the same inner logic, and forms the crux of the argument posed in this research.

By the closing of our therapy, Sarah appeared to demonstrate an integrated inner life, not as dichotomized as certain evangelical Christians I have counseled. She viewed her life in process, not as a hit or miss approach to Christian obedience and morality. She mentioned:

I believe that St. Maria Magdelena understands what I felt. Everyone but Jesus rejected her. I believe she and Jesus loved one another. I'm not saying they were intimate, but they had feelings. He was without sin, not me. I admit I sin, but I know she intercedes for me. I missed having communion while I was living this way, but I still attended Mass, and prayed the rosary. Now that this has ended, I will go to Confession, and take communion. I feel much cleaner inside.

This case, more than any other helped me observe how oppositional dialogue nuanced the inferior voice against the dominant voice that shamed her. By shadowing her dominant voice, the voice that was unfaithful to Christ, Sarah learned to transform the inferior voice, the voice that affirmed her worth in spite of the morally ambiguous situation, into a shadow that became her vehicle of consciousness. Perhaps another way of explaining it might be: the shadow voice became the ground for the emergence of an archetype that helped to humanize her situation.

The Magdalene symbol became the humanizing factor that helped her *release* the dominant shame associated with her un-faithfulness to Christ, and refusing the Eucharist. The rigid internalized standards mentioned in Chapter 2 were let go, and the accompanying self-evaluation that shame creates was reframed as a path of *redemption*. Finally, the symbol, of the Magdalene provided her with an acceptable "saint" that was both human and divine, filled with *eros*, yet chosen by God. The inner logic

of the Magdalene *released, redeemed, and included* Sarah among the many women who felt different, exiled, yet fully embraced in ways others might not comprehend.

Introducing Elder Tom

In his late 50s, Tom was a well-read man, holding a graduate degree, and was quite intuitive regarding his own unconscious. An Adventist pastor, he came to therapy with a previous psychiatric diagnosis of generalized anxiety disorder. His primary reason for seeing a pastoral counselor was that his “faith could not reconcile his current psychological problem with God’s will.” His psychiatrist could only go so far, as he diagnosed and medicated him. The deeper questions related to the meaning of his suffering—at a time when he was the head of his congregation—remained unanswered.

Disturbed, angry, and filled with remorse, his presenting problem was easy for him to articulate.

I’m a mess. I feel afraid, in despair, and feel like I’ve lost myself somewhere. To make matters worst, I’m constantly filled with anxiety, like something is about to happen to me.

Tom was also stressed about how he was perceived by his congregation. Specifically, some rather traditional Adventists were dissatisfied with his desire to introduce an innovative approach to integrating the Bible with ecumenical ideas of Christian community. Tom felt that the time had come, as he put it,

To move away from a fundamentalist approach to the Bible grounded in fear and exclusivity...We need to not be so caught up on traditional doctrinal issues such as the Spirit of prophecy, Sunday laws, investigative judgment, or issues related to the one world church...the issues are, how can we meet the needs of families here and now?

Elder Tom’s desire was to partner with other churches in the community, and not forbid gender inclusiveness. However, not all embraced this vision. At first, the minority of antagonists felt it was fine

to bring a new approach. However, when he began to integrate ecumenical thinking into his preaching, and speak of the “humanity of gay persons,” this put off many in the congregation. A liberal pastor was not the legacy they wished to leave to their children.

His affective state could be classified as distressed, and his facial features appeared anguished. In our first session, he disclosed what kind of behavior he demonstrated whenever he felt an anxiety attack. He would crouch into a fetal position, like a baby. He admitted it was difficult for him even to admit this, as he was self-conscious of his shame. He felt it turned off his wife, making him feel flawed as a husband. He admitted he felt like a “weasel,” a “wimp,” “overly sensitive,” not a “real man.” Together we hypothesized that there might be some ideal standards he set for himself that enabled self-evaluation, and prevented him from admitting his fears and feelings. Following Lewis’s attribution theory, together we observed that he had set up a standard of what constituted masculinity.

Deep inside, he admitted that he despised those who opposed him, but he had trained himself to wear a smile of approval. We discussed how easy it was for the ego to mount his persona. However, speaking from this same perspective, he appeared to be pursued by his Shadow. Knowledge of the Shadow archetype alerted me that Tom already had a psychological vocabulary that was Jungian. As such, we talked about projection, and how we can despise in others the same qualities we despise within ourselves.⁶⁷ Tom and I probed the meaning of his anger towards members of his church from within this Jungian concept, and noted the nature of projection in the unconscious life.⁶⁸

⁶⁷ Paschal, 123.

⁶⁸ Paschal writes, “It is a general rule in depth psychology that whatever the contents of our unconscious, personal or collective, we initially experience and first view them outside of ourselves in projected form. This phenomenon of projection is how we first encounter factors that are in reality more inside ourselves than outside.” Paschal, 82.

Discovering the Inner Logic of the Presenting Problem

Discovering the inner logic to his problem would provide clarity as to the purpose of his visit. At this level, all I knew was that he operated from his persona in his vocation, despised members of his church, and felt anxiety about something menacing him. Tom did inform me that on occasions, he went into a fetal position when he felt this overwhelming anxious affect—something that was shaming to him.

In keeping with Kaufman's concept of the interpersonal bridge,⁶⁹ I probed Tom's primary relations. He recalled feeling rejected by his father, a man with strong religious convictions. His mother died when he was an infant, and his maternal grandmother became his primary source of mirroring self-worth.

My father didn't abuse me physically, but perhaps verbally. To be honest, I'm not even sure if it was verbal abuse, or he was just hurt from the loss of my mother. What I recall was wishing he would praise me. He just gave me orders, as if I were in the military. Furthermore, my Sabbaths were kept, not celebrated...I felt that I was an imposition on my father's life. I think he was depressed too.

Upon hearing his story, I realized that Sabbaths did not illicit good memories; I wondered how it could possibly serve as a positive symbol of transformation. Tom also explained that his grandmother was his "lifeline." She took him to church on Sabbath, but taught him that the Sabbath was a day of fun; whereas his father instructed him it was a day to refrain from activity that took the focus away from God. He and his father took nature walks from time to time on the Sabbath, but it was enveloped in a mood that was depressed and filled with anxiety. On the other hand, he says of his grandmother:

She took me through walks at the mall, or even visited a movie theatre. She would tell me not to mention a word of it to my dad. So, I collaborated in this silent conspiracy with my grandmother that felt like fun, but was also mixed with shame, as I knew I was doing something

⁶⁹ Kaufman, *Psychology of Shame*, 32.

behind dad's back. Grandma said that she was determined not to have me think God was like dad, strict and uptight!

In therapy, Tom frequently reiterated the feeling that "something was about to happen to him." We discussed how God might be "summoning him" to an encounter, as discussed in Axiom 3 and in our discussion of Jacobi's note on "preparing for transformation." However, rather than merely theologize the feeling of "something about to happen," I enquired how this "something" felt. For Tom, this "something," felt like emotional anguish, anxiety, and shame. He knew how shameful it felt when he went into his fetal like tirade. His anxiety and shame was connected to the fear of a mental breakdown. He feared the "something" would be a nervous breakdown. These subjective feelings, all affect-toned, were associated to this human drama that led him to counseling.

As I pondered a symbol of unity to discuss what might be a psychospiritual motif for healing, I naturally went to the Sabbath symbol. However, my suspicion proved accurate, namely, as a symbol of rest it held little value. Interestingly, what helped him deal with his sense of inadequacy was the theological notion of God's grace. This was odd to me as my experience with Adventists was their sense of allegiance to the Sabbath symbol. Then again, Tom was no ordinary Adventist. Though he was raised as such, he was much more open to other theological ideas that helped him cope with life such as the notion of grace: God's unmerited favour towards sinners, as understood in the theological circles he associated. I've learned, to think that just because a person's faith tradition holds to a certain faith symbol, that the client will resonate with that symbol, is not so. In fact, the symbol might have contributed to shame, and resisted. The unconscious may just summon another symbol that, as Bolen mentions, "correlates with the emotional situation" of the client.⁷⁰ The symbol may not be associated to any particular image or name, as Jung writes:

⁷⁰ Bolen, 19.

It is a great mistake in practice to treat an archetype as if it were a mere name, word, or concept. It is far more than that: it is a piece of life, an image connected with the living individual by the bridge of emotion.⁷¹

According to Jung, the emotional situation summons an archetypal symbol that resonates with the individual's reality. In this sense, I've had to observe once again my own presuppositions when addressing matters of the unconscious. I shall refer to this insight further along. What does remain a focus of my argument, however, is that the symbol's inner logic still manages to *release, redeem* and have an *inclusive* quality that speaks to the presenting problem.

After several sessions of probing, we proceeded to talk about shadow-work as a therapeutic tool. Because he too was a preacher and utilized imagination in his style, we discovered that it was comfortable to speak in an archetypal language. We approached accordingly. Again, as in the case of Charlie and Sarah, my aim was to make sense of the inner logic of the presenting problem, and guide the process towards self-discovery. We approached it with shadow-work, that is, by using the method of oppositional dialogue we reframed the voice of anxiety, anger and shame and the "whatever something was about to happen." We decided to see it as shadow, the vehicle that can lead to some consciousness as to what it was he was truly trying to resolve within. As Axiom 1 describes, once the inner logic of a presenting problem is discovered, the potential for the unconscious to activate a symbol that can unify what feels oppositional, is heightened.

Through a conversational process of mutually observing his projections, we suspected that his angered voice towards members had less to do with them, and more to do with himself. If we listen to anxiety, anger, and shame as one affective alarming voice that, as an arrow, can be reframed as a Shadow archetype, then we might be able to release the unconscious attachment to unconscious complexes, and differentiate subject (feeling toned-affect such as shame, intellectual components, and haunting memories) with object (congregational members, and other governing scenes that illicit inter-

⁷¹ Jung, 'Healing the Split,' Collected Works, v. 18, 257, para. 589.

subjective phenomenon).⁷² Furthermore, in understanding the shadow as being part of, or pointing to the “something that was about to happen,” he might re-frame this whole inner dialogue as setting the “ground work” for consciousness, of which Ann Belford Ulanov has been quoted in this research.⁷³ The shadow, in dialogue with the self, could lead to a new transformative event.

So, we have several voices in dialogue in this oppositional exchange of shadow-work. The voice of anxiety, anger, and shame, as they share an affect-toned phenomenon, can be reframed as a single voice imbued with consciousness, and understood as shadow. As shadow, we gave it a personal life and had it converse with his conscious self. The idea was to allow for a collaborative process where the unconscious would guide us in the longing for clarity that he so desired. Tom was to write this dialogue and bring it to session:

Tom: I feel restless, like you’re constantly pursuing me. What do you want from me?

Shadow: You’re the one who summons me all the time; yet when I arrive, you ignore me. I too wish to rest, but you call me, and then avoid me. Do you think that feels good?

Tom: I never realized you could really help me. How might you help me? I’m feeling like something is going to overtake my life.

Shadow: Well, first, stop ignoring me. You’re so false when you’re at work. Every time you feel anxious after a sermon, you quiet me down instead of wondering why you summoned me. When you feel rejected by your wife, you go through your silly routine and ignore me. Then you become moody, gripe and complain, but act like all is well. Stop pretending to have it all together. You know you don’t!

⁷² Some in the Jungian community might argue that the effect of anger, anxiety and shame is best associated with the anima archetype. As an amateur in the arena of Jungian psychology, it appears that knowing which archetype to associate such effect would be a difficult call; all affect-toned phenomenons play a vital role in the psychic economy, and are associated with emerging archetypes. Jung does speak of the close association between the anima and the shadow as it relates to the affect tones feelings which help vindicate this writer in risking to associate Tom’s affective state as the shadow: “The feeling-value is a very important criterion which psychology cannot do without, because it determines in large measure the role which content will play in the psychic economy...The shadow for instance, usually has a decidedly negative feeling—value, while the anima, like the animus, has more of a positive one. Whereas the shadow is accompanied by more or less definite and describable feeling-tones, the anima and the animus exhibit feeling qualities that are harder to define. Mostly they are felt to be fascinating or numinous.” Jung, *Aion*, 9, ll, 28. It may be that the positive affect, as anima, summoned the “numinous” archetype that later emerged when a positive attitude began to develop in the course of therapy, and the shadow the archetype of consciousness that was associated with Tom’s negative affect of anger, anxiety, and shame.

⁷³ Ulanov, *Religion and the Spiritual*, 87.

The verbatim seeks to demonstrate the way he wrote in his journal. The writing intended to have him hear the affective voices of anxiety, anger, shame, and to enjoin the shadow as the reflective voice, the voice that added consciousness to what the anxiety, anger, and shame were symptomatically trying to convey. In a sense, this process was more diagnostic, trying to make sense of the inner logic of the presenting problem. However, a diagnosis without treatment serves no purpose. The need to find some unifying symbol that might be the larger symbol, the therapeutic moment, was yet to be discovered. The need to be *released* from the surge of emotions that manifested itself as anxiety, anger, and shame could happen if a healing symbol might be discovered that would *redeem* his aim in life, and have him feel *included* as one among many normal ministers, called by God, in psychospiritual formation. By aim, what is meant is “where he goes” in his thinking when he feels the triggers that plunge him into the affective state that arouse the acting out of his shaming behavior.

Living a life where he masked his true feelings made him feel uncomfortable. This was nuanced all the more since, as his profession was that of a minister, he knew he had to model integrity. Consequently, when I probed about his living a duplicitous life, anxiety, anger, and shame were the *affective* response. In guiding him to reframe this affective response as the shadow he was empowered to *release* the shame, embrace the normalcy of his reactions, and interpret the reactions as the ground for discerning the higher purposes of God. The significance of reframing the affect of shame into shadow was to give the affect a voice; to have him hear oppositionally a way that allowed for human paradox.

We decided that the “something” he felt was about to be summoned could be both a manifestation of the shadow or, as we both were men of faith, something God was about to reveal in his life. It led us to probe questions related to his projections of anger, the fear that created anxiety, in essence, to observe what “dragons” lingered in his vacuum.⁷⁴ The process of working through affect as

⁷⁴ Kaufman, *Shame*, 143.

an entryway to shadow helped us set the ground for a conversation with the unconscious, and open the way for whatever emerged. The inner logic of the presenting problem pointed him to address that which he avoided: his fear of rejection and his exhaustion of trying to please others. Discovering *release* from the projections of anger, and the delusion that all should like him; *redeeming* him into a path of new consciousness that replaced shaming maps, and realizing God's *inclusive* participation in his formation, was where I hoped to guide Tom.

Meaning Making: The Inner Logic of the Redemptive Symbol

As we understood the presenting problem to have an inner logic leading to some possible revelation, the process of counseling revolved around seeking a manifestation of the collective unconscious, or in theological terms, awaiting a progressive revelation of God. For people of faith, "waiting on the Lord," is not unusual. Discussed in the previous chapter was the Jungian notion that a revealed knowledge that was originally hidden is manifested in the faith symbols. However, much of this original hidden knowledge has been lost through cultural accommodation. Jung wrote:

Their temples and their sacred writings proclaim in image and word the doctrine hallowed from of old, making it accessible to every believing heart, every sensitive vision, every farthest range of thought. Indeed we are compelled to say that the more beautiful, the more sublime, the more comprehensive the image that has evolved and been handed down by tradition, the further removed it is from individual experience. We can just feel our way into it and sense something of it, but the original experience has been lost.⁷⁵

As discussed above, because the original experience of the revealed knowledge has been lost does not mean that the human does not long for it, or that revelation ceases in this age of post-modern theology and psychology. Especially so, if the faith of the pastoral counselor and the client is grounded

⁷⁵ Ibid., 7.

in the belief that behind the process of counseling is a living and active presence who cares about the well-being of humans, and sets forth the “secrets of the soul” *through* this “hidden knowledge.” Indeed, one of the goals of pastoral counseling in particular is to be able to discern its appearance and to follow its guidance in order to keep the soul’s agenda and God’s wisdom for growth in the process.

Axiom 3 argues that the Jungian concept of Individuation summons the manifestation of symbols that reveal similar intentions for wholeness as the Sabbath summoned Hebrew slaves who were now *released, redeemed* and *included* into God’s restful presence. As such, other symbols can have the same effect as the Sabbath symbol. Further, if the client has faith in a grace-filled God who intends to heal out of love for the client, then faith in this love will justify the “waiting upon God.” Nothing would get in the way of God’s intention to find a way to bring healing to Tom.

Just as the desert and the Magdalene symbols were summoned into consciousness through what the faith based client would consider an intentional process, we can argue that, should no outward symbol be discovered, God’s intention for wholeness is not forfeited. The inner logic of any symbol can be revealed as the archetype has an interchangeable character. Its form can be manifested in a new symbol that is familiar to the client, while maintaining its power to remain numinous with the same effect as the Sabbath symbol. Jung writes:

It is true that the forms of archetypes are to a considerable extent interchangeable, but their numinosity is and remains a fact. It represents the value of an archetypal event. This emotional value must be kept in mind and allowed for throughout the whole intellectual process of interpretation.⁷⁶

In session, Tom came to an awakening when he discovered a symbol that helped to heal his shame. It was the symbol of the ‘object’ he loved the most, his “life line”: his grandmother. Tom wrote in his journal:

⁷⁶ Jung, “Healing the Split,” 260, para. 596.

Grandmother sat in the pew of my church with a medieval armored suit. Sitting around her were members of my church that I dislike... You know, those I told you about. The dream then became a picture of grandmother nursing me. It was strange.

I am not very skilled at dream-work, and informed him so, but thought it would be good for us to process the dream and discern any revelation we might glean. Though he was repulsed by the imagery of his grandmother nursing him, we both agreed it was significant for what he might be going through in his conscious life. On his own, he surmised that his grandmother, at least in memory, still had an influence in his life, and was the primary person who "nursed" his ego. In her armored suit, she was also still trying to protect him from those who would injure him at church, just as she did from his father. He also drew the insight that although his father's Adventist tradition was the one he chose as his profession, it was the way his grandmother kept the Sabbath that he embraced. Her more liberal approach to faith enabled him to have a more liberal way of practicing it. This appeared positive.

As he sat ruminating about this, he broke into tears, and retreated into the fetal position. He crouched over, and placed his hands over his face, swaying back and forth as he sobbed. Once we worked through this affect, he agreed that his fetal position was a regression into his helpless child-like state. I encouraged him to pick up the written dialogue with his shadow. Tom spontaneously transformed the Shadow, his vehicle for consciousness, into his grandmother.

Tom: Grandma, why can't I face my dad? Why can't I face those members in my church? Why do I want to run from whatever makes me feel rejected? Why am I not strong, and so afraid?

Grandmother: Tommy, I just don't want anyone to hurt you! Your dad was cruel to your mother, and my dad was cruel to mine. You were too young to know this. I'll be damned if anyone hurts you, Tommy.

In associating the grandmother with the shadow, he was able to give shape and voice to the shadow, and derive some meaning. "Grandmother's conspiracy of silence was her issue, not mine," he said. Furthermore, he discovered how the voice of the shadow/grandmother was both wise to protect

him from emotional injury, but also the grandmother's projected issues which interrupted his own ego development. While conversing about the awakening we were experiencing by reframing the dream in this manner, he suddenly associated the absence of healthy building blocks discussed in Chapter 2, with his inability to hear well his sacred voice. Consequently he felt he was deprived of developing a healthy ego that could differentiate self from objects;⁷⁷ instead, an ego that was fearful of life, and anxious to please everyone, emerged.

I became her need to feel needed, and in the process, lost out on developing parts of myself that could sustain losses. I also see why I wear a false self. When I project my rage towards members of my church, yet refuse to confront them; I act like I'm fine. Truth is, it's the way I've learned to act with my inner self. I pretend I'm whole, am fine, when in fact I'm not. So, my shadow alerts me to this pretence. It wants me to see myself for who I really am, a fearful person who needs to recover what has been lost.

Having addressed the “something soon to happen,” he felt enabled to *release* himself from the persona’s tendency to keep him under its “captivity.” The idea of captivity resonates with Chodorow’s work on active imagination. She quotes Jung who describes “one-sidedness” as a major contributor to emotional dysfunction, depriving the conscious life from uniting opposites.⁷⁸ If Jung’s premise is correct, namely, that we have an innate drive for wholeness, and that integration with one’s archetypes can enable one to see oppositionally, then confronting the “something soon to happen” might *release* him from one-sidedness. He might discover a new perspective to his life.⁷⁹ The ability to discern one’s

⁷⁷ Johnson describes this parental projection, “Probably the worst damage is done when parents lay their shadow on their children. This is so common that most people have to work very hard to throw off their parents shadow before they can begin their own adult lives. If a parent lays his shadow on a young child, that splits the personality of the child and sets the ego-shadow warfare into motion. When the child grows up, he will have a larger shadow to cope with, and will have a tendency to put that shadow on his own children.” Johnson, *Owning Your Shadow*, 34.

⁷⁸ Chodorow, 4.

⁷⁹ Chodorow writes: “His (Jung) early concepts of the transcendent function arose out of his attempt to understand how to come to terms with the unconscious. He found that there is an inborn dynamic process that unites opposite positions within the psyche. It draws polarized energies into a common channel, resulting in a new symbolic position that contains both perspectives. ‘Either/or’ choices become ‘both/and,’ but in a new and unexpected way. The transcendent function facilitates

life from a different angle, as McNish's 3-D psychological lenses proposes, can be applied as does Jacobi's hypothesis that the complex, when understood, can summon transformation.

By embracing his Shadow, he was able to hear the shame-based, affect-toned feelings that prompted his "hiding" behind the persona. This "hiding behind" had become an automatic response to his anxiety, anger and shame, while the oppositional voice wished to be *released* from it all. The oppositional voice may just have been the warning signs that something had to happen soon, a shift in thinking, *redemption* into a path that was harmonious. Deep down, Tom wanted to feel *included* into the company of 'normalcy' as a professional minister. This interpretation of events, accurate or not, helped to create some value to the archetypal event, and the personal history he wrestled with. To quote Jung again regarding the value of these archetypal events in therapy: "This emotional value must be kept in mind and allowed for throughout the whole intellectual process of interpretation."⁸⁰

The effect of the inner logic of the archetypal symbol was the same as that of the Sabbath, the desert in Charlie's case, and Sarah's symbol of the Magdalene. In the absence of any outward symbol, the inward symbol served a dual purpose, it helped bring some sanity to the global sense of affect that dominated so much of his life, and summoned a numinous symbol in his grandmother. Jung writes:

Dreams and their ambiguous symbols owe their forms on the one hand to repressed contents and on the other to archetypes. They thus have two aspects and enable one to interpret in two ways: one lays the emphasis either on their personal or on their archetypal aspect. The former shows the morbid influence of repression and infantile wishes, while the latter points to the sound instinctive basis. However fantastic the archetypal contents may be, they represent emotional powers or "numinosties."⁸¹

the transition from one attitude to another. Jung described it as 'a movement out of the suppression between two opposites, a living birth that leads to a new level of being, a new situation.' " Chodorow, 5.

⁸⁰ Jung, Collected Works, v. 18, 260, para. 596.

⁸¹ Ibid., 259, para. 595.

His grandmother, as a numinous symbol, served as both the link to his personal past, and the symbol that seemed to comfort him. As a way towards embracing the paradoxical *redeeming* quality of the numinous grandmother and shadow dialogue, he felt *redeemed* from the path of one-sidedness.⁸² It was a good opportunity to reframe the notion of obedience; from obedience to a God “out there” to obedience to one’s own path. We discussed other archetypal themes associated with running and hiding in the biblical narratives which preceded a spiritual transformation. Other heroes ran and hid, such as Jacob, Elijah, Jonah, and the visit of Nicodemus to Jesus at night. All had numinous encounters in one form or another that spoke to God’s intentional desire to summon them into transformation. The important point was not historical or exegetical accuracy, but discovering *his* story “through” the biblical narrative.

Tom and I also discussed the “armored medieval suit” which his grandmother wore in the dream. He associated the armored suit to the shadow personification of the grandmother as one who was ready to protect him. As his grandmother was his guide and protector, so too the shadow in its personification of the grandmother. Both grandmother and shadow were guiding him towards self-understanding. Yet, the irony was that the same shadow/ grandmother that guided and protected him conspired against his father, and managed to damage much of his developmental psychological life.

I discussed with him how the shadow can be a kind of trickster, as discussed in one of Jung’s articles, yet help lead him to consciousness.⁸³ In one of our last sessions, Tom wrote the following in his assignment.

⁸² Singer addresses the issue of moving away from one-sidedness, towards a broader view of the self once this oppositional approach is lived: “Through the process, if seriously undertaken, transformations of personality do occur. Narrow attitudes become broadened, one-sidedness gives way to a capacity to a situation from several positions, aggression is replaced by productive activity, and passivity becomes receptivity. The changes are often subtle, but they go deep, and people who experience them know that they are living in a different way than they did before.” Singer, 301.

⁸³ Jung, “On the Psychology of the Trickster Figure,” 255.

The warrior as grandmother is now *me*. I'm the new warrior who will protect myself from whoever would hurt me. My enemy is not "out there," but "in here." My enemy is whatever prevents me from being honest with myself. The way I get to know my enemy, is by allowing my uncomfortable feelings to inform me what it is I'm missing. This way, I turn my enemy into my friend. My plans to be creative in ministry will meet rejection. However, I no longer will live my life thinking I can make everyone happy.

It appeared that the psychological journey into the unconscious enabled him to re-mythologize his life. Tom was not totally healed, as none of us ever is, but was able to begin a new orientation to his life. A hermeneutic of life, with renewed symbols of faith, now served to help him reframe his story. He also embraced the grace of God as the unifying symbol in St. Paul's theology that helped him to *release* the false self that enabled his split life; it *redeemed* him from a path that was potentially duplicitous, providing a basis (the shadow) for him to see how alike he is with others. Like the *telos* of the Sabbath archetype to *release*, *redeem* and be *inclusive*, the grace symbol, and the symbols discovered in the narrative were brought to life as unifying archetypes to his inner life.

Chapter 6

CONCLUDING REMARKS

This dissertation began with a client named Greg who wrestled with shame. As a member of the Adventist church, his commitment to the Sabbath held an indelible role in his life. However, the interpersonal relations that shaped his psychospiritual consciousness also set the precedent for how he evaluated himself. His family was recognized for their contributions in the African-American faith community, and held in high regard for maintaining the moral high ground in the Adventist tradition. What the family did not know, however, was that the same interpersonal relations he cherished in such a positive way, also contributed towards his shame. The standards he lived by, which were a part of his life narrative, also evaluated how he felt about himself as he lived a closeted lifestyle as a gay man.

In pastoral counseling, Greg eventually embraced how the symbol of the Sabbath had an inner logic that could *release* him from rigid ways of self-interpreting, *redeem* him into a new path that was honest, and paradoxical, and learned that God *included* him in God's loving embrace. Greg decided not to follow in his father's footsteps, go to seminary, and become ordained. Rather, he applied to UCLA's school of dramatic arts, embraced his life as a gay man, and continued to worship on the Sabbath with a group of Adventists who seceded from the institutional Adventist church. While he still faced the scorn of some in his family, Greg also re-discovered that the Sabbath was made for him, and dared to see his life as purposeful.

Greg was one of many persons within the Adventist faith that prompted me to think through the role of interpersonal relations and shame formation. What I learned in the process of counseling with him, however, was that the healing potential of religious symbols was not restricted to any particular faith tradition and that all faith traditions have symbolic theological language which can impact one's self understanding.

Rethinking the inner logic of theological language, narratives, and religious symbols such as the Sabbath in light of their potential to *release*, *redeem*, and help wounded souls feel *included* in God's healing work from shame, engendered new learning in my pastoral counseling ministry. The disconnect

between the theological language of members of the Adventist community in particular, and other Christian faith communities in general, and the need to link faith symbols and psychospiritual healing, has provided the main input for me to embark on this research project. The many insights I have learned in the process constitute the bulk of this dissertation. Let me highlight the main ones.

First, people of faith do have a need to explain psychological suffering in theological language, and faith symbols, rituals, and sacred narratives hold great potential for redeeming human suffering. Sacred narratives and symbols provide meaningful interpretation, and give hope when shame is felt. The experience of faith involves appropriating the many symbols discovered in Christian religious traditions as a way to help persons who suffer from shame see themselves *through* a symbol that empowers. Whether it is the Sabbath symbol, the desert symbol, a biblical character, or a dream, the affective experience of the client contributes towards viewing the symbol as having a power to contain the suffering.

Second, shame based persons seem to tolerate the affective experience of pain better when the symbol that *releases* from shame is purposeful in its manifestation. When the symbol is linked to the idea of “God’s will” as it relates to the human drama of the client, toleration of affective pain takes on a purposeful characteristic. In the process of counseling, people learn to interpret suffering as being felt by Christ who was also shamed before the world. They may find other mediators, such as a biblical character who suffered loss, but the hoped for effect is the same. There is a vicarious phenomenon experienced in viewing the symbol’s manifestation as directed by God’s purposes, even if those purposes are not fully understood by the client. Insofar as God is not detached from this *redemptive* process, obedience to endure the suffering is tolerated within a psychospiritual purview that makes suffering purposeful with some beneficial results. Jung wrote regarding the voice of inner authority:

If the inner authority is conceived as the “will of God” our self-esteem is benefited because the decision then appears to be an act of obedience and the result a divine intervention.¹

¹ Jung, “The Self,” 26, para. 49.

Shame is more tolerable when we understand it as purposeful in the human drama. Particularly so when it is joined with an understanding of God's *inclusive* desire to embrace the human in process and paradox. This sense of *inclusion* involves being patient with oneself in the process of re-learning how the symbol helps to unify what once felt oppositional. Shame-based clients need to feel free in potentially falling back into behaviors that shamed, as they move in a direction of healing. Rigid approaches that demand immediate transformation, or "name it and claim it" clichés simply are not effective on a long-term basis. They tend, rather, to magnify the internalized standards which attribution theory discusses, causing negative self-evaluation that fosters a defeatist sense of self-perception. The sense that God is *included* in this process without setting conditions of acceptability helps in moving from shame to healing.

Third, the Jungian notion of the shadow humanizes the healing process by allowing for self-forgiveness, reconstructing self-worth, and envisioning a new way of being, which is within God's purposes. The shadow's potential to enable the psychotherapist to help the client see himself from an oppositional perspective creates the sense that one's full humanity is embraced, including what remains ambiguous. The client can discern the inner logic of the presenting problem, and learn how the shadow is a vehicle towards inclusion of one's self into God's purposes. God desires to have the client face what he is avoiding in order to arrive at a new hermeneutic of the self. In arriving at a new self, the shadow contributes by humanizing what once felt shaming. It disallows the compartmentalizing of the self, and seeks to have clients value themselves in the light of their shame.

The contribution of this dissertation to the literature of pastoral care and counseling is in its interdisciplinary approach. The use of developmental psychology with its Freudian antecedents as related to family of origin is joined with a Jungian theoretical model. This research views both approaches as necessary in making sense of the nature of shame. Shame is developmental, systemic, and

can be recognized and treated with object-relations theory, as well as a cognitive approach to psychotherapy. At the core of these approaches is a Freudian formula that sees family of origin and interpersonal bridges that develop from infancy through adulthood, as scripting scenes that remain repressed in the unconscious. In this sense, the Freudian formulas such as the repression of the personal unconscious, transference, projection, implicit in most psychological theories cannot be avoided.

Jungian psychology, however, adds the collective unconscious into the equation of human self-understanding. It takes seriously that part of human consciousness which is not necessarily related to developmental antecedents derived from personal experience. In this sense, it offers a corrective to Freudian psychological theory while not discounting the power of intra-psychic assimilation in the formation of the self. Learning of the collective unconscious, archetypal symbols, and the place of sacred narrative within a faith traditions dogma can be meaningful as divine purpose can be discovered behind the dilemma. The inner logic of the presenting problem can be reframed as symbols emerge, are embraced, and weaved into the therapeutic conversation.

Complementing this approach with a theological use of sacred narratives and symbols as potentially *releasing*, *redeeming*, and making shamed persons feel *included* in divine purposes contributes to the literature of pastoral care and counseling. Whereas Freudian-based psychology helps pastoral counselors understand the interpersonal origins of shame, the Jungian approach sees the human as instinctually driven towards consciousness. The latter supports what in theological language we know as the human being summoned to develop his potential for transcendence. In that sense, theology serves to complement psychology—both developmental and Jungian—in that it proposes that individuation has indeed a *telos*, and that such *telos* is driven by a loving God who calls humans to transformation and wholeness.

Have these findings, and the guidance they have provided to my pastoral approach to shame-based clients, exhausted the search for therapeutic models and methodologies in the cure of shame? I wish it were so! Much research continues to be needed to illumine our path in the search of better ways to engage people effected by shame. One such area of research is, for instance, to verify how shaming language is associated with the transmission of what becomes internalised as “authoritative.” Biblical texts considered authoritative in many faith traditions must be scrutinized as to the positive nature of their authority, and how the inner logic of the narratives and symbols must serve to heal. After all, the “Sabbath was made for human well-being, not the human for the Sabbath.” Reframing a respect for the authority of God who desires wholeness first must be the criterion by which scholars of pastoral care might connect the *telos* of God’s desire for human well-being, with the inner logic of the narratives and its symbols.

Theological language as based in sacred narratives and symbols must be written with an inner logic that seeks to humanize the language itself. Those we counsel are clients who often don’t know why they feel what they do, and sometimes in their search for healing find counselors who, unintentionally, re-propose a theology which reinforces their shame, rather than healing it. No wonder many have lost faith in the formulas once transmitted through family of origin, and no longer trust what they hear from the pulpits once cherished. The large divorced population we encounter in the church, the gay community which is seeking a voice in the church, and all those who have given up on the church are all potential clients. Many of them have made controversial ethical choices and wish to know how God feels about it, yet live silently with their secrets. Others are locked in shaming behaviors, wishing to find someone who can help them unlock the meaning behind what feels so insane. They were raised with doses of moral platitudes, standards of right living, and plenty of conviction, yet their lives are a mess. They feel alone, misunderstood, in need of hiding, and no longer able to pray. Or perhaps that is what

we think. Perhaps, these people do pray, and they have never stopped praying or believing in God. They are simply trying to figure out how to distinguish between the shaming and judgmental God they were introduced to in their interpersonal relations and families of origins, and the God who can truly love and accept them.

As pastoral counselors, we must never cease to remind ourselves that shame-based persons are sincere in trying to make sense of their human drama, and seek pastoral counselors who can help *release* them from what keeps them bound, *redeem* them into paths that allow for grace-filled paradox, and remind them that God is an integral part, or fully *included*, in their search for wholeness. The challenge for pastoral counseling with shame-based clients is, then, a theological as much as a therapeutic one. Transforming shame requires that we re-introduce to the shame-based client that kind of God who can *release, redeem, and include* them in God's plan for their well-being.

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